

THE
BOOK OF
COMMON PRAYER
and administration of
the Sacraments,
And other Rites and
Ceremonies of the
CHURCH of
England.

LONDON:
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¶ The Contents of this Book.

- 1 **T**He Table and Kalender for Psalmes and Lessons,
with necessary Rules appertaining to the same.
- 2 The Table for the order of Psalmes to bee said at
Morning and Evening Prayer.
- 3 An Almanacke.
- 4 An Acle for the Uniformitie of Common Prayer.
- 5 A Proclamation for the Authorizing of the same.
- 6 A Preface.
- 7 Of Ceremonies, why some be abolished, and some retained.
- 8 The order how the Psalter is appointed to be read.
- 9 The order how the rest of holy Scripture is appointed to be read.
- 10 Proper Psalmes and Lessons at Morning and Evening Prayer
for Sundayes, and certaine Feasts and dayes.
- 11 The order for Morning and Evening prayer throughout the
yeer.
- 12 The Letany.
- 13 The Collects, Epistles and Gospels, to be used at the Ministration
of the holy Communion throughout the yeer.
- 14 The order of the Ministration of the holy Communion.
- 15 Baptisme both Publike and Private.
- 16 Confirmation, where also is a Catechisme for children.
- 17 Matrimonie.
- 18 Visitation of the sicke.
- 19 The Communion of the sicke.
- 20 Buriall.
- 21 The thanksgiving of women after childbirth.
- 22 A commination against sinners, with certaine prayers to be used
diuers times in the Yeer.

9

	riseth falleth	8.mi.4 3.mi.56.	Morning prayer. ii. Lesson.	Evening prayer. ii. Lesson.
i	b	Gen. xvi.	Rom. i.	Deut. x.
ii	c	Gen. i.	Matth. i.	Gen. ii.
iii	d	ii	ii	iii
iv	e	b	iii	vi
v	f	vi	iiii	viii
vi	g	Gen. ix.	Luke iii.	Gen. xix.
vii	a	Gen. ix.	Matth. v.	Gen. xii.
viii	b	xiii	vi	xiii
ix	c	xv	vii	xvi
x	d	xvii	viii	xviii
xi	e	xix	ix	xx
xii	f	xxi	x	xxii
xiii	g	xxiii	xi	xxiiii
xiv	a	xv	xii	xxvi
xv	b	xxvii	xiii	xxviii
xvi	c	xxix	xiiii	xxx
xvii	d	xxxi	xv	xxxi
xviii	e	xxxiii	xvi	xxxiii
xix	f	xxxv	xvii	xxxvii
xx	g	xxxviii	xviii	xxxix
xxi	a	xl	ix	xl
xxii	b	xl	xx	xl
xxiii	c	xl	xxi	xl
xxiv	d	xl	xxii	xl
xxv	e	xl	xxiii	xl
xxvi	f	xl	xxiv	xl
xxvii	g	xl	xxv	xl
xxviii	a	xl	xxvi	xl
xxix	b	xl	xxvii	xl
xxx	c	xl	xxviii	xl
xxxi	d	xl	xxix	xl
	e	xl	xxx	xl
	f	xl	xxxi	xl
	g	xl	xxxii	xl
	a	xl	xxxiii	xl
	b	xl	xxxiv	xl
	c	xl	xxxv	xl
	d	xl	xxxvi	xl
	e	xl	xxxvii	xl
	f	xl	xxxviii	xl
	g	xl	xxxix	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl	xl	xl
	c	xl	xl	xl
	d	xl	xl	xl
	e	xl	xl	xl
	f	xl	xl	xl
	g	xl	xl	xl
	a	xl	xl	xl
	b	xl		

February

February hath xxviii. dayes.

		Sun		8. mi. 12		3. mi. 46		Morning prayer.		Evening prayer.	
		riseth } settleth }		hour				i. Lesson		ii. Lesson	
i	d	Kalend.	Fall.	Exod. xi.	Mark. i.	Exod. xii. i.	Cop. 13				
ii	e	iiii No.	Fast.	Misb. ix.	ii	Misb. 12.	xviii				
iii	f	iii No.	Fast.	Exod. xiii.	iii	Ero. xiii.	rb				
iiii	g	Idus. No.	Agathe.	rb	iiii	rb	rb				
v	A	Nones		rbii	v	rbiii	2. Cop. i.				
vi	b	viii Id.		xix	vi	xx	ii				
vii	c	vii Id.		xxi	vii	xxii	iii				
viii	d	vi Id.		xxiii	viii	xxiii	iiii				
ix	e	v Id.		xxv	ix	xxv	v				
x	f	iiii Id.		xxviii	x	Leu. 18.	vi				
xi	g	iii Id.	Sol in Pluci.	Leuit. xix.	xi	xx	vii				
xii	A	Idus. Id.		xxvi	xii	Num. xi.	viii				
xiii	b	Idus.	March.	Num. xii.	xiii	xiii	ix				
xiiii	c	xvi kl.	Valentine.	xiiii	xiiii	rb	x				
xv	d	xv kl.		xbii	xv	xx	xi				
xvi	e	xiiii kl.		xxi	xvi	xxii	xii				
xvii	f	xiii kl.		xxiii	xvii	Luk. di. i.	xiii				
xviii	g	xii kl.		xxv	xviii	di. i.	xxvii				
xix	A	xi kl.		xxv	xix	ii	xxxi				
xx	b	x kl.		xxvii	ii	iii	xxv				
xxi	c	ix kl.		xxvii	iii	iiii	Deut. i.				
xxii	d	viii kl.		Deut. ii	iiii	v	vi				
xxiii	e	vii kl.	Fast.	iiii	v	vi	vi				
xxiiii	f	vi kl.	S. Matthias.	Misb. 19.	vii	Eccles. i.	Ephe. i.				
xxv	g	v kl.		Deut. vi.	viii	Deut. vi.	ii				
xxvi	A	iiii kl.		viii	ix	ix	iii				
xxvii	b	iii kl.		x	x	xi	iiii				
xxviii	c	Idus. kl.		xii	xi	xb	v				

March hath xxxi. dayes.

Sun. { rithch }
hour { fallerch }

{ 6. mt. 18 }
{ 4. mt. 42 }

Morning
prayer.

ii Lesson

Evening
prayer.

ii Lesson

Patres

i	v	Kalend.	Dabiv.	Deu. xvi.	Luke ii.	Deu. xvi.	Eph. vi.
ii	e	vi No.	Crede.	cbviii	xiii	xix	Phel. i.
iii	f	b No.		cx	xiiii	xxi	ii
iiii	g	iiii No.		cxii	xv	xxiii	iii
v	A	iii No.		cxv	xvi	xxvi	iiii
vi	b	vi No.		cxviii	xvii	xxviii	Colof. i.
vii	c	Nonas.	Perpetue.	cxix	xviii	xxx	ti
viii	d	viii Id.		cxxi	xix	xxxi	iii
ix	e	vi Id.		cxixiii	xx	xxxiii	iiii
x	f	vi Id.		cxv	xxi	xxxv	i. Thel. i.
xi	g	o Id.	Equinocti.	iii	xxii	iiii	ti
xii	A	iii Id.	Gregory.	v	xxiii	vi	iii
xiii	b	vi Id.	Sol in Arie	viii	xxiiii	viii	iiii
xiiii	c	vi Id.		ix	John i.	ix	v
xv	d	Idus.		xxv	ii	xxv	ii. Thel. i
xvi	e	cbvii kl. Aprilis.		xxviii	iii	xxviii	ti
xvii	f	cbv kl.		iii	iiii	iiii	iii
xviii	g	cbv kl. Edward.		v	v	vi	i. Tim. i.
xix	A	cbviii kl.		vii	vi	viii	ii. iii
xx	b	cbv kl.		ix	vii	ix	iii
xxi	c	cbv kl.	Benedict.	xi	viii	xii	v
xxii	d	cbv kl.		xiii	ix	xiii	vi
xxiii	e	cbv kl.		xv	x	xvi	ii. Tim. i
xxiiii	f	cbv kl.	Fall.	xviii	xi	xviii	ti
xxv	g	cbv kl.	An. of Mar.	xxviii	xxi	xxviii	iii
xxvi	A	cbv kl.		xxviii	xxii	xxviii	iiii
xxvii	b	cbv kl.	In. R. Char.	xxv	xxiii	xxv	i. Titus i.
xxviii	c	cbv kl.		xxviii	xxiv	xxviii	ii. iii
xxix	d	cbv kl.		xxviii	xxv	xxviii	iii. Sam. i.
xxx	e	cbv kl.		xxviii	xxvi	xxviii	Philem.
xxxi	f	cbv kl.		xxviii	xxvii	xxv	Phel. i.

April hath xxxi. dayes.

		Morning prayer.		Evening prayer.	
<div> <div> <div>risseth</div> <div>lalleth</div> </div> <div> <div>8.mil.12</div> <div>3.mil.46</div> </div> </div>		<div> <div>ii. Lesson</div> </div>		<div> <div>ii. Lesson</div> </div>	
Psalms.					
i	g	i. Sam. 6.		i. Sam. 7.	
ii	g	iiiii	Richard.	ix	iiiii
iii	b	iii	Richard.	xi	b
iiii	c	iiiii	Ambros.	iiii	vi
v	d			xv	vii
vi	e	viii	Id.	xviii	viii
vii	f	vii	Id.	xix	ix
viii	g	vi	Id.	xxi	x
ix	b	v	Id.	xxiii	xi
x	c	iiii	Id.	xxv	xii
xi	d	iii	Id.	xxviii	xiii
xii	e	ii	Id.	xxix	Sam. i.
xiii	f	i	Id.	xxx	ii
xiiii	g	rbiii	kl. Pat.	xi	iii
xv	b	rbii	kl.	xii	iiii
xvi	c	rb	kl.	xiii	v
xvii	d	rbiii	kl.	xiiii	i. Pet. i.
xviii	e	rbiiii	kl.	xv	ii
xix	f	rbv	kl. Alpheg.	xvi	iii
xx	g	rbvi	kl.	xvii	iiii
xxi	b	rbvii	kl.	xviii	v
xxii	c	rbviii	kl.	xix	2. Pet. i.
xxiii	d	rbviiii	kl.	xx	ii
xxiiii	e	rbviiii	kl.	xxi	iii
xxv	f	rbviiii	kl.	xxii	Ecceles. v.
xxvi	g	rbviiii	kl.	xxiii	2. Sa. 24.
xxvii	b	rbviiii	kl.	xxiv	1. King. 2.
xxviii	c	rbviiii	kl.	xxv	iii
xxix	d	rbviiii	kl.	xxvi	v
xxx	e	rbviiii	kl.	xxvii	1. 3. John

¶ May hath xxxi. dayes.

		risesch. } fallsch }		4. mi. 36 7. mi. 24		Morning Prayer.	L. Lesson		Evening Prayer.	L. Lesson	
i	b	K. leod.	Phil. and Ja	Eccles. 7.	Act. vii	Eccles. ix	Jude				
ii	c	bi	No.	1. King. ix.	xxviii	1. King. x.	Rom. i.				
iii	d	b	No. Invent. of	xi	Barth. i.	xi	ii				
iiii	e	iiii	No. the Crosse.	xii	ii	xiii	iii				
v	f	iii	No.	xv	iii	xvi	iiii				
vi	g	ii	No. John Bapt.	xviii	iiii	xviii	v				
vii	a	Mon.		xix	v	xx	vi				
viii	b	iiii	No.	xxi	vi	xxii	vii				
ix	c	iii	No.	xxii	vii	xxiii	viii				
x	d	vi	No.	xxiii	viii	xxiv	ix				
xi	e	b	No.	xxiv	ix	xxv	x				
xii	f	iiii	No.	vii	x	xxvi	xi				
xiii	g	iii	No.	ix	xi	xxvii	xii				
xxiiii	a	Pub. No.		xi	xii	xxviii	xiii				
xv	b	idus.	Junii.	xiii	xiii	xxix	xiv				
xvi	c	xix	kl.	xv	xiv	xxx	xv				
xvii	d	xxiii	kl.	xvii	xv	xxxi	xvi				
xviii	e	xxvii	kl.	xix	xvi	xxxii	xvii				
xix	f	xvi	kl. Dunstan.	xxi	xvii	xxxiii	xviii				
xx	g	xv	kl.	xxii	xviii	xxxiv	xix				
xxi	a	xxiii	kl.	xxv	xix	xxxv	xx				
xxii	b	xxvii	kl.	Ezra. iii	xx	xxxvi	xxi				
xxiii	c	xxi	kl.	b	xxi	xxxvii	xxii				
xxiiii	d	xi	kl.	xxii	xxii	xxxviii	xxiii				
xxv	e	x	kl.	xxiii	xxiii	xxxix	xxiv				
xxvi	f	ix	kl. Augustin.	xxiv	xxiv	xl	xxv				
xxvii	g	viii	kl.	xxv	xxv	xli	xxvi				
xxviii	a	vii	kl.	xxvi	xxvi	xlii	xxvii				
xxix	b	vi	kl.	xxvii	xxvii	xliiii	xxviii				
xxx	c	v	kl.	xxviii	xxviii	xlv	xxix				
xxxi	d	iiii	kl.	xxviii	xxviii	xli	xxx				

June hath xxx. dayes.

		8. mi. 12		Morning prayer.	ii. Lesson.		Evening prayer.	ii. Lesson.	
{ risech }		{ 3. mi. 46 }		{ ii. Lesson }		{ ii. Lesson }		{ ii. Lesson }	
{ falletch }									
i	f	Kalend.		West. vi	Parke ii.	West. vii.	i. Cor. xv.		
ii	e	iiii. No.		viii	iii	ix	xvi		
iii	g	iii. No.	Richomed.	Job i.	iiii	Job ii.	ii. Cor. i.		
iiii	a	ii. No.		iii	v	iii	ti		
v	b	Nonas.	Boniface,	v	vi	vi	iii		
vi	c	viii. No.		vii	vii	viii	iiii		
vii	d	vii. No.		ix	viii	x	v		
viii	e	vi. No.		xi	ix	xii	vi		
ix	f	v. No.		xiii	x	xiii	vii		
x	g	iiii. No.		xv	xi	xvi	viii		
xi	a	iii. No.	Barnab. Ap.	Eccles. x.	Act. xiiii.	Eccles. xii.	Acts 15.		
xii	b	ii. No.	Sol. in Canc.	Job 17.	Par. xii.	Job xix	ii. Cor. ix.		
xiii	c	Idas.	Sollit. xli.	xx (18.	xiii	xxi.	x		
xiiii	d	cbiii	Julii.	xxii	xiiii	xxii	xi		
xv	e	xvii	kl.	xxiii.	xv	xxvi.	xii		
xvi	f	xvi	kl.	xxviii	xvi	xxix	xiii		
xvii	g	xv	kl.	xxx	Luke i.	xxxi	Salat. i.		
xviii	a	xiiii	kl.	xxxi	ii	xxvii	ii		
xix	b	xiii	kl.	xxxii	iii	xxxv	iii		
xx	c	xii	kl.	xxxvi	iiii	xxxvii	iiii		
xxi	d	xi	kl.	xxxviii	v	xxxix	v		
xxii	e	x	kl.	xl	vi	xli	vi		
xxiii	f	ix	kl.	xlii	vii	Job. i.	Ephes. i.		
xxiiii	g	viii	kl.	Palat. iii.	Patth. iii.	Palat. iiii.	Par. xlii		
xxv	a	vii	kl.	Job. ii.	Luke viii	Job. iii	Ephes. ii.		
xxvi	b	vi	kl.	iii	ix	v	iii		
xxvii	c	v	kl.	vi	x	vii	iiii		
xxviii	d	iiii	kl.	viii	xi	ix	v		
xxix	e	iii	kl.	Eccles. xv	Acts iii.	Eccles. xix.	Acts iiii		
xxx	f	ii. No.	Peter Apost.	Job. x.	Luke xii.	P. ou. xi.	Ephes. vi.		

July hath xxxi. dayes.

		Sun		hour	5. m. 36.	6. m. 24.	Morning prayer.	ii. Lesson	Evening Prayer.	ii. Lesson
		{riseth falleth}								
		Plains.								
i	g	Kalend.	Calist. of Pa.	Prob. xi.	Luke xiii.	Prob. 13	Phil. i.			
ii	A	vi No.		xiii	xv	ii				
iii	b	v No.	Partin.	xvi	xv	xvii	iii			
iiii	c	iiii No.		xviii	xvi	xix	iiii			
v	d	iii No.		xx	xviii	xxi	Colos. i.			
vi	e	ii No.	Dog dayes begin.	xxii	xviii	xxiii	v			
vii	f	Nonas.		xxiiii	xx	xxv	vi			
viii	g	viti No.		xvii	xx	xxvii	vii			
ix	A	vii No.		xviii	xxi	xxix	i. Thes. i.			
x	b	vi No.		xxi	xxii	Eccles. i.	ii			
xi	c	v No.		Eccles. ii.	xxiii	ii	iii			
xii	d	iiii No.	Sol in Leo	iiii	xxiiii	vi	iiii			
xiii	e	iii No.		vi	John i.	vii	v			
xiiii	f	ii No.		viii	ii	ix	vi. Thes. i.			
xv	g	Idus.	Swithun.	x	iii	xi	vii			
xvi	A	kl. August.		xii	iiii	xii	viii			
xvii	b	xvi kl.		Jerem. ii.	v	iii	i. Tim. i.			
xviii	c	xv kl.		iii	vi	iv	ii. ii.			
xix	d	xiiii kl.		vi	vii	v	iii			
xx	e	xiii kl.	Pargaret.	viii	viii	ix	iv			
xxi	f	xii kl.		x	x	xi	v			
xxii	g	xi kl.	Pagdalén.	xii	xi	xii	vi. Tim. i.			
xxiii	A	x kl.		xiii	xi	xv	vii			
xxiiii	b	ix kl.	Fall.	xvi	xii	xvii	viii			
xv	c	viii kl.	James Ap.	Eccles. xi.	xiii	Eccles. 29.	iiii			
xvi	d	vii kl.	Anne.	Jer. xviii	xiii	Jer. xix.	Citus i.			
xvii	e	vi kl.		x	xiii	xi	ii. iii			
xviii	f	v kl.		xxii	xv	xxiii	Philem.			
xxix	g	iiii kl.		xxiii	xv	xv	Deby. i.			
xx	A	iii kl.		xxvi	xvii	xxvii	vi			
xxi	b	ii kl.		xxviii	xviii	xxix	vii			

August hath xxxi. dayes.

<div><div>rileth</div><div>fallerth</div></div>		<div>8.mi.4.</div> <div>3.mi.56.</div>	<div>Morning</div> <div>prayer.</div>	<div>ii.Lesson.</div>	<div>Evening</div> <div>prayer.</div>	<div>ii.Lesson.</div>
i	c	Lammas.	Here. xxx.	John xx.	Here. xxx.	Deb. iiii.
ii	d	Ro.	xxxi	xxi	xxxi	v
iii	e	Ro.	xxxi	xxxi	xxxi	vi
iiii	f	Ps. Ro.	xxxi	xxxi	xxxi	vii
v	g	Name.	xxxi	xxxi	xxxi	viii
vi	a	Jo. Transfigur.	xxxi	xxxi	xxxi	ix
vii	b	Jo. name of Je.	xxxi	xxxi	xxxi	x
viii	c	Jo.	xxxi	xxxi	xxxi	xi
ix	d	Jo.	xxxi	xxxi	xxxi	xii
x	e	Jo. Laurence.	xxxi	xxxi	xxxi	xiii
xi	f	Jo.	xxxi	xxxi	xxxi	xiiii
xii	g	Ps. Jo.	xxxi	xxxi	xxxi	xv
xiii	a	Jo. in Virg.	xxxi	xxxi	xxxi	xvi
xiiii	b	kl. Septemb.	xxxi	xxxi	xxxi	xvii
xv	c	xxxi	xxxi	xxxi	xxxi	xviii
xvi	d	xxxi	xxxi	xxxi	xxxi	xix
xvii	e	xxxi	xxxi	xxxi	xxxi	xx
xviii	f	xxxi	xxxi	xxxi	xxxi	xxi
xix	g	xxxi	xxxi	xxxi	xxxi	xxii
xx	a	xxxi	xxxi	xxxi	xxxi	xxiii
xxi	b	xxxi	xxxi	xxxi	xxxi	xxiiii
xxii	c	xxxi	xxxi	xxxi	xxxi	xxv
xxiii	d	xxxi	xxxi	xxxi	xxxi	xxvi
xxiiii	e	xxxi	xxxi	xxxi	xxxi	xxvii
xxv	f	xxxi	xxxi	xxxi	xxxi	xxviii
xxvi	g	xxxi	xxxi	xxxi	xxxi	xxix
xxvii	a	xxxi	xxxi	xxxi	xxxi	xxx
xxviii	b	xxxi	xxxi	xxxi	xxxi	xxxi
xxix	c	xxxi	xxxi	xxxi	xxxi	xxxi
xxx	d	xxxi	xxxi	xxxi	xxxi	xxxi
xxxi	e	xxxi	xxxi	xxxi	xxxi	xxxi

Note, that the 17. of Daniel, touching the Vitory of Susanna, is to be read unist these wordes: And King Ashages, &c.

September hath xxx. dayes.

		5, mi. 36.		6, mi. 24.		Morning prayer.		Evening prayer.	
		5, mi. 36.		6, mi. 24.		Morning prayer.		Evening prayer.	
i	l	Salena.	Giles.	Dle. i. 3.	Matth. ii	Dle. xiiii.	Rom. ii.		
ii	g	iiii Ro.		Joel i.	iii	Joel ii.	iii		
iii	a	iii Ro.		Amos ii.	ii	Amos i.	iiii		
iiii	b	Prd. Ro.			v		v		
v	c	Nouns.	Dog days		vi		vi		
vi	e	iiii Jo.	end.		vii		vii		
vii	e	vii Jo.	Enurr. bish.		viii		viii		
viii	f	vi Jo.	Mat. of Pa.		ix		ix		
ix	g	v Jo.			x		x		
x	a	iiii Jo.			xi		xi		
xi	b	iii Jo.			xii		xii		
xii	c	Prd. Jo.	3d in Libr		xiii		xiii		
xiii	d	Idus.			xiiii		xiiii		
xiiii	e	xviii kl.	Holy Crosse		xv		xv		
xv	f	xviii kl.	Equinox.		xvi		xvi		
xvi	g	xvi kl.	Autumnal.		xvii		xvii		
xvii	a	xv kl.	Lambert,		xviii		xviii		
xviii	b	xiiii kl.			xix		xix		
xix	c	xiii kl.			xx		xx		
xx	d	xii kl.	Fall.		xxi		xxi		
xxi	e	xi kl.	Matthew.		xxii		xxii		
xxii	f	x kl.			xxiii		xxiii		
xxiii	g	ix kl.			xxiv		xxiv		
xxiv	a	viii kl.			xxv		xxv		
xxv	b	vii kl.			xxvi		xxvi		
xxvi	c	vi kl.	Cyprian.		xxvii		xxvii		
xxvii	d	v kl.			xxviii		xxviii		
xxviii	e	iiii kl.			xxix		xxix		
xxix	f	iii kl.	Michael.		xxx		xxx		
xxx	g	Prd.	Pierom.						

¶ October hath xxxi. dayes.

		8. m. 4		Morning prayer.		Evening prayer.	
Sun		hour		ii. Lesson.		ii. Lesson.	
riseth		fall eth		ii. Lesson.		ii. Lesson.	
Psalms.							
i	A	Kalend.	Remig.	Par. iiii.	Jolu. xx.	i. Cor. 16.	
ii	b	vi. No.		Tob. vii	xxi	ii. Cor. i.	
iii	c	v. No.		ix	Tob. x	ii	
iiii	d	iiii. No.		xi	xxii	iii	
v	e	iii. No.		xiii	xxiii	iiii	
vi	f	Pris. No.	Faith.	Judith. i.	ix	Judith. ii.	v
vii	g	N. m.		xii	x	iiii	vi
viii	A	viii. No.		x	xi	vi	vii
ix	b	vii. No.	Denis.	xii	xii	viii	viii
x	c	vi. No.		ix	xiii	x	ix
xi	d	v. No.		xi	xiiii	xi	x
xii	e	iiii. No.		xiii	xv	xiii	xi
xiii	f	iii. No.	Edward.	xv	xvi	xvi	xii
xiiii	g	Pris. No.		Misb. i.	Luk. vi. i.	Misb. ii.	xiii
xv	A	Idus		iii	vi. i.	iiii	Galat. i.
xvi	b	xvii. kl.	Novemb	b	ii	vi	ii
xvii	c	xvi. kl.	Echeloped.	vii	iii	viii	iii
xviii	d	xv. kl.	uke Evan	Ecclu. li.	iiii	Job i.	iiii
xix	e	xiiii. kl.		Misb. ix.	v	Misb. x.	v
xx	f	xiii. kl.		xi	vi	xii	vi
xxi	g	xii. kl.		xiii	vii	xiiii	Ephes. i.
xxii	A	xi. kl.		xv	viii	xvi	ii
xxiii	b	x. kl.		xvii	ix	xviii	iii
xxiiii	c	ix. kl.		xix	x	Ecclu. i.	iiii
xxv	d	viii. kl.	Crispin.	Ecclu. ii.	xi	iii	v
xxvi	e	vii. kl.		iii	xii	v	vi
xxvii	f	vi. kl.	Fall.	vi	xiii	vii	Phil. i.
xxviii	g	v. kl.	Sin. & Jude	Job 4. 25	xiiii	Job 42.	ii
xxix	A	iiii. kl.		Ecclu. viii	xv	Ecclu. ix.	iii
xxx	b	iii. kl.		x	xvi	xi	iiii
xxxi	c	Pris. kl.	Fall.	xii	xvii	xiii	Colos. i.

Note: In the 8. of Exodus is to be read the first of October at Morning Prayer, unto these wordes, *These be the heads, &c.*

November hath xxx. dayes.

San { rſeth } hour { 5. m. 36. }
{ ſalleth } { 6. m. 24. }

ſalmes.

Morning
prayer.

ii. Leſſon

Evening
prayer.

ii. Leſſon

i	d	Kalend.	All Saints.	Matth. iii.	Heb. xi. xii.	Matth. v.	Reu. 19.
ii	e	iiii	No.	Ecclu. 14	Luk. xviii	Eccl. xv.	Coloſ. ii.
iii	f	iii	No.	xvi	xix	xvii	iii
iiii	g	ii	Idus, No.	xviii	xx	xix	iiii
v	A	Nonas.	Papiſts con.	xx	xxi	xxi	i. Theſ. i.
vi	b	viii	Id. Leonard,	xxii	xxii	xxiii	ii
vii	c	vii	Id.	xxiii	xxiii	xxv	iii
viii	d	vi	Id.	xxvii	xxiiii	xxvii	iiii
ix	e	v	Id.	xxix	John. i.	xxix	v
x	f	iiii	Id.	xxxi	ii	xxii	ii. Theſ. i.
xi	g	iii	Id. S. Martin.	xxxi	iii	xxiii	ii
xii	A	Idus, Id.	No. in Sagit.	xxv	iiii	xxvi	iii
xiii	b	Idus.	Idus.	xxvii	v	xxviii	i. Tim. i.
xiiii	c	xviii	kl. Decembrio.	xxix	vi	xl	ii. iii.
xv	d	xvii	kl. Pachue,	xxi	vii	xxi	iiii
xvi	e	xvi	kl.	xxii	viii	xxii	v
xvii	f	xv	kl. Hugh biſh.	xxv	ix	xxv	vi
xviii	g	xiiii	kl.	xxvii	x	xxvii	ii. Tim. i.
xix	A	xiii	kl.	xxix	xi	l	ii
xx	b	xii	kl. Comſo kin.	li	xii	Baruc. i.	iii
xxi	c	xi	kl.	Baruc. ii.	xiii	iii	iiii
xxii	d	x	kl. Cicili.	iiii	xiiii	v	Citus i.
xxiii	e	ix	kl. Clement.	vi	xv	Eſa. i.	ii. iii.
xxiiii	f	viii	kl.	Eſa. ii.	xvi	iii	Philem.
xxv	g	vii	kl. Katherin.	iiii	xvii	v	Heb. i.
xxvi	A	vi	kl.	vi	xviii	vii	ii
xxvii	b	v	kl.	vii	xix	ix	iii
xxviii	c	iiii	kl.	x	xx	xi	iiii
xxix	d	iii	kl. Faſt.	xii	xxi	xiii	v
xxx	e	Idus.	kl. Andrew Ap.	Idus. xx.	Act. i.	Idus. xxi	vi

Note that the beginning of the xxvi. Chapter of Eccleſiaſticus (unto) But when one is, &c. muſt be read with the xxv. Chapter.

Note that the xvi. Cha. of Eccleſiaſtic. is to be read unto theſe wordes, After this he ſaid, &c.

¶ December hath xxxi. dayes.

		8. m. 12		Morning prayer.	ii. Lesson.	Evening prayer.	ii. Lesson.
Sun. {riseth } {falleth }		{ 3. m. 46					
i	f	Salut.					
ii	g	iii No.		Esa. xliii.	Act. ii.	Esa. xv.	Deb. vii.
iii	h	iii No.		xvi	iii	xvii	viii
iiii	b	iiii No.		xvii	iiii	xix	ix
v	c	v No.		xx	v	xxii	x
vi	d	vi No.	Richo. bish.	xxi	vi	xxiii	xi
vii	e	vii No.		xxii	vi.	xxvi	xii
viii	f	viii No.	Con. of Pa.	xxiii	vi.	xxviii	xiii
ix	g	ix No.		xxiv	ix	xxxi	iiii
x	h	x No.		xxv	x	xxxiii	v
xi	b	xi No.	Sol in Cap.	xxvi	xi	xxxvi	vi
xii	c	xii No.		xxvii	xii	xxxviii	vii
xiii	d	xiii No.	Luce.	xxviii	xiii	xl	i. Per. i.
xiiii	e	xiv kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xv kl.		xlii	xv	xliiii	iii
xvi	g	xvi kl.	O sapientia.	xlv	xvi	xlv	iiii
xvii	h	xvii kl.		xlvii	xvii	xlvii	v
xviii	b	xviii kl.		xlix	xviii	l	ii. Per. i.
xix	c	xix kl.		li	xix	lii	vi
xx	d	xx kl.	Fall.	liii	xx	liiii	vii
xxi	e	xxi kl.	S. Thomas.	Prob. 23.	xxi	Prob. 24.	i. Iohni.
xxii	f	xxii kl.		Esa. lv.	xxii	Esa. lvi.	ii
xxiii	g	xxiii kl.		lvii	xxiii	lviii	iii
xxiiii	h	xxiiii kl.	Fall.	lix	xxiiii	l	iiii
xxv	b	xxv kl.	Christmas.	Esa. lx.	Luke ii.	Esa. lvii	Titus iii
xxvi	c	xxvi kl.	S. Steven.	Prob. 28.	Acc. vi. vii	Eccles. 4	Acts vii
xxvii	d	xxvii kl.	S. Iohn.	Eccles. 5.	Revel. i.	vi	Rev. 22.
xxviii	e	xxviii kl.	Innocents.	Iere. 31.	Acc. xv.	Wiso. i.	i. Iohn v.
xxix	f	xxix kl.		Esa. 61.	xxvi	Esa. lxii.	ii. Iohn.
xxx	g	xxx kl.		lxiii	xxvii	lxiii	iii. Iohn.
xxxi	h	xxxi kl.	Silvest. bish.	lxv	xxviii	lxvi.	Iude

¶ A Table for the order of the Psalms to be
sayd at Morning and Evening

pray, &c.

1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliv.xlv.xlvi.	xlvi.xlvii.xlviii.xlix.
10	li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiv.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (125.	Inde iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ An

An Almanack for xl. years.

Ther years of our ord.	The Golden number.	Dominical lett.	Shrove Sun- day.	Easter day	Rogation Sunday.	Whit Sunday.	A darent Sunday.
1627	13	G	4. Feb.	25. Mar.	29. April	13. May	2. Dec.
1628	14	B	24	13. April	18. May	1. June	30. Nov.
1629	15	A	15	5	10	24. May	29
1630	16	C	7	28. Mar.	2	16	28
1631	17	D	20	10. April	15	29	27
1632	18	E	12	1	6	20	2. Dec.
1633	19	F	3. Mar.	21	26	9. June	1
1634	1	G	16. Feb.	6	11	25. May	30. Nov.
1635	2	A	8	29. Mar.	3	17	29
1636	3	B	28	17. April	22	5. June	27
1637	4	C	19	9	14	28. May	3. Dec.
1638	5	D	4	25. Mar.	29. April	13	2
1639	6	E	24	14. April	19. May	2. June	1
1640	7	F	16	5	10	24. May	29. Nov.
1641	8	G	7. Mar.	25	30	13. June	28
1642	9	A	20. Feb.	10	15	29. May	27
1643	10	B	12	2	7	21	3. Dec.
1644	11	C	3. Mar.	21	26	9. June	1
1645	12	D	16. Feb.	6	11	25. May	30. Nov.
1646	13	E	8	29. Mar.	3	17	29
1647	14	F	28	18. April	23	6. June	28
1648	15	G	13	2	7	21. May	3. Dec.
1649	16	A	4	25. Mar.	29. April	13	2
1650	17	B	24	14. April	19. May	2. June	1
1651	18	C	9	30. Mar.	4	18. May	29. Nov.
1652	19	D	28	18. April	23	6. June	28
1653	1	E	20	10	15	29. May	27
1654	2	F	5	26. Mar.	30. April	14	3. Dec.
1655	3	G	25	15. April	20. May	3. June	2
1656	4	A	17	6	11	25. May	30. Nov.
1657	5	B	8	29. Mar.	3	17	29
1658	6	C	21	11. April	16	30	28
1659	7	D	13	3	8	22	27
1660	8	E	4. Mar.	22	27	10. June	2. Dec.
1661	9	F	24. Feb.	14	19	2	1
1662	10	G	9	30. Mar.	4	18. May	30. Nov.
1663	11	A	1. Mar.	19. April	24	7. June	29
1664	12	B	21. Feb.	10	15	29. May	27
1665	13	C	5	26. Mar.	30. April	14	3. Dec.
1666	14	D	25	5. April.	20. May	3. June	2

The Golden number.

Note that the supputation of the years of our Lord in the Church of England, be-
ginneeth the xxv. day of March, the same day supposed bee the first day upon
which the world was created, and the day when Christ was conceived in the
womb of the Virgin Mary.



**An Act for the Uniformity of Common Prayer,
and Service in the Church, and Administration
of the Sacraments.**



Where at the death of our late Sovereigne Lord, King Edward the first, there remained one uniform order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the first and first yeeres of our said late Sovereigne Lord, King Edward the first, intituled, An Act for the Uniformity of Common Prayer, & Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reigne of our late Sovereigne Lady, Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of repeal, and every thing therein contained, onely concerning the said Booke, and the Service, Administration of Sacraments, Rites, and Ceremonies, contains, or appointed, in, or by the said Booke, shall be hold and of none effect, from and after the Feast of the Nativity of S. John Baptiste next comming. And that the said Booke, with the order of Service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand and be, from, and after the said Feast of the Nativity of Saint John Baptiste, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of Saint John Baptiste next coming, be bounden to say and use the Massens, Evening, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common or open prayer, in such order and form as is mentioned in the said Booke, so authorized by Parliament, in the said first and first yeeres of the Reign of King Edward the first, with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences onely added in the deliverie of the Sacrament to the Communicants, and none other, or otherwile. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Booke, or minister the Sacraments, from and after the feast of the Nativity of S. John Baptiste next coming, refuse to use the said Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Booke, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or manner of celebrating of the Lords Supper, openly or privately, or: Mattens, Evening, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Booke (Open prayer in and thorough this Act, is meant that prayer which is for o-

An Act for the Uniformity

whereto come unto or hear, either in common Churches or private Chappels, or Oratories, commonly called, The service of the Church) or shall preach, declare, or speak any thing in the derogation, or departing of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Lawes of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queens Highness, her heirs and successors, for his first offence the profit of his Spiritual Benefices or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six moneths without Bail or mainprize. And if any such person, once convicted of any offence concerning the Premises, shall after his first conviction offend, and be thereof in form aforesaid lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall thereupon be deprived ipso facto of all his spiritual promotions. And that it shall be lawfull to all Barons, or Dignities of all and singular the same spiritual promotions or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after hee shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid, be lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all the spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed nor have any spiritual promotion: that then the same person so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or mainprize. And if any such person, not having any spiritual promotion, after his first conviction shall offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: that then the same person shall for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, that if any person or persons whosoever, after the said Feast of the Nativite of St. John Baptist next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speak any thing in the derogation, departing, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatening, compell, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or in Chappell, or in any other place, to sing or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other manner and form then is mentioned in the said Book, or that by any of the said means, shall unlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: that then every such person, being thereof lawfully convicted in form aforesaid shall forfeit to the Queen our Sovereigne Lady, her heirs and successors, for the first offence an hundred marks. And if any person or persons, being once convicted of any such offence, offend againe against any of the last recited offences, and shall in form aforesaid, be thereof lawfully convicted: that then the same person so offending and convicted, shall for the second offence forfeit to the Queen our Sovereigne Lady, her heirs and successors, four hundred Marks. And if any person, after he, in form aforesaid, shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted: that then every person so offending and convicted, shall for his third offence forfeit to our Sovereigne Lady the Queen, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convicted in form aforesaid, do not pay the summe to be payed by virtue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convicted, and do not pay the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of six moneths, without Bail or mainprize. And if any person or persons that for his second offence, concerning the premises, shall be convicted in form aforesaid, do not pay the said summe to be payed by virtue of his conviction and this Statute, in such manner and form as the same ought to be payed, within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same se-

An Act for the Uniformity

cond offence, in the stead of the said sum suffer imprisonment during twelve months, with out bail or mainprie. And that from and after the said Feast of the Nativite of S. John Baptist next coming, all and every person and persons inhabiting within this Realme, or any other the Queens Majesties dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappell accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer and such Service of God shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy dayes: and then and there to abide orderly and soberly during the time of Common Prayer, preachings, or other Service of God, there to be used and ministered, upon pain of punishment by the censures of the Church: and also upon pain that every person so offending, shall forfeit for every such offence twelve pence to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands and tenements of such offender, by way of distress. And for due execution hereof, the Queens most excellent Majesty, the Lords temporall, and all the Commons in this present Parliament assembled, with in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may bee had throughout their Diocesse, and Charges, that they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesome Law. And for the authority in this behalf, be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers exercising Ecclesiasticall Jurisdiction, atwell in place exempt, as not exempt, within their Diocesse, shall have full power and authority by this Act, to reform, correct, & punish by censures of the Church, all and singular persons, which shall offend within any their Jurisdictions or Diocesses, after the said Feast of the Nativite of Saint John Baptist next coming, against this Act and Statutes any other Law, Statute, privilege, libertie or provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is ordained, and enacted by the authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assise, shall have full power and authority in every of their open and generall Sessions, to enquire, hear, and determine all and all manner of offences that shall be committed or done contrary to any Articles contained in this present Act, within the limits of the Commission to them directed, and to make Provisions for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and bee it enacted by the authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, forgo and associate himself, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and bee it enacted by the Authority aforesaid, That the Books concerning the said Service, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativite of S. John Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said Feast of the Nativite of Saint John Baptist, shall within three weeks next after the said Books be attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unless hee or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenour of this Act.

Provided alwayes, and be it ordained and enacted by the authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned shall be tried by their Peers.

Provided also, and bee it ordained and enacted, by the authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other head-officers, of all and singular cities, boroughs and towns corporate, within this Realme, Wales, and the marches of the same, to the which Justices of Assise, doe not commonly repair, shall have full power and

An Act for the Uniformity, &c.

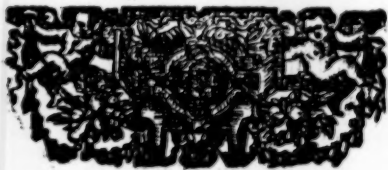
authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them partly within fifteen dayes after the Feasts of Easter, and Saint Michael the Archangel, in like manner and form as Justices of Assise, and Oyer, and Determiner may do.

Provoided alwayes, and be it ordained and enacted by the Authority aforesaid, that all and singular Archbishops, and Bishops, and every of their Chancellors, Commisaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiasticall Jurisdiction, shall have full power and authority, by vertue of this Act, as well to enquire in their visitation, Synods, or elsewhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdiction and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures and processes in like form as heretofore hath been used in like cases by the Queens Ecclesiasticall Lawes.

Provoided alwayes, and be it enacted, that whosoever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a testimoniall thereof under the said Ordinaries seal, shall not for the same offence afterwards bee convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, hee shall not for the same offence afterwards receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provoided alwayes, and be it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in use, as was in this Church of England by the authority of Parliament in the second year of the reign of King Edward the sixth, untill other order shall bee therein taken by authority of the Queens Majestie, with the advice of her Commissioners, appointed and authorized under the great Seal of England, and for causes Ecclesiasticall, or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book: the Queens Majestie may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the authority aforesaid, That all Lawes, Statutes, and ordinances, wherein or whereby any other Service, Administration of Sacraments, or common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions and Countreys, shall from henceforth utterly be void, and of none effect.





¶ By the King.

¶ A Proclamation for the authorizing of an Uniformity of
the book of Common Prayer, to be used throughout
the Realm.



Although it cannot be unknown to Our Subjects by the former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled forme, We have occasion to repeat somewhat of that which hath passed: And now at Our very first entry unto the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so farre amisse, as was pretended, because We had seen the Kingdome under that forme of Religion which by Law was established in the days of the late Queen of famous memory, blessed with a peace and prosperitie, both extraordinary and of many yeeres continuance (a strong evidence that God was therewith well pleased): Yet because the importunelty of the Complainers was great, their assertions vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly Duties, that is, to ferrie the affairs of Religion, and the service of God before their own. Which, while We were in hand to doe, as the conflagration of the sicknesse reigning in Our Citie of London and other places, would permit an assembly of persons meet for that purpose, Some of those who mistaking the state of Religion here established, presuming more of Our Intentions then what We gave them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used formes of publike serving of God not here allowed, held assemblies without Authority, and did other things carrying a very apparent shew of Sedition, more then of zeal: whom We restrained by a former Proclamation in the month of October last, and gave intimation of the Conference We intended to be had with as much speed as conveniently could be, ordering of those things of the Church, which accordingly followed in the month of January last at Our Honour of Hampton Court, where before Our Selfe, and Our Privie Councill were assembled many of the greatest Bishops and Bishops of the Realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom, what Our purposes were, what Our patience in hearing and replying, and what the indifferencie and uprightnesse of Our judgement in determining, We leave to the report of those who heard the same, contenting Our Self with the sinceritie of Our own heart therein. But We cannot conceal, that the success of that Conference was such, as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effects. For We found mighty and vehement Informations supported with so weak and slender proofes, as it appeareth unto Us and our Councill, that there was no cause why any change should have been at all in that which was most impugned, the Book of Common Prayer, containing the forme of the publike Service of God here established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practise of the Primitive Church. notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, that some small things might rather be explained then changed, nor that the same might not very well have been born with by men, who would have made a reasonable construction of them, but

A Proclamation for the uniformity, &c.

for that in a matter concerning the service of God, wee were nice or rather jealous, that the publique form thereof should be free, not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to mock ought therein contained, to other sense then the Church of England intended, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavill against it: and for that purpose gave forth our Commission under Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in the late prescribe to be used, to make the said Explanation, and to cause the whole Book of Common Prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although wee doubt not, but all Our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves therunto every man in that which him concerneth: Yet have wee thought it necessary, to make known by Proclamation Our authorizing of the same. And to require and enjoin all men, as well Ecclesiasticall as Temporal, to conform themselves unto it, and to the practise thereof, as the onely publique form of serving of God, established and allowed to be in this Realme. And the rather, for that all the learned men, who were there present, as well of the Bishops as others, promised their conformity in the practise of it, onely making suit to us, that some few might be born with for a time.

Wherefore wee require all Archbishops, Bishops, and all other publique Ministers, as well Ecclesiasticall as Civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Book of Common Prayer. And wee think it also necessary, that the said Archbishops and Bishops, do each of them in his Province and Diocese take order, That every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, wee doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publique form of Gods Service, from this which is now established, for that neither will wee give way to any to presume, that Our own judgement having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are wee ignorant of the inconveniences that do arise in Government, by admitting innovation in things once settled by mature deliberation: And how necessary it is to use constancy in the upholding of the publike determinations of States, for that such is the ungentleness and unsteadfastnesse of some dispositions, affecting every year new forms of things, as if they should be followed in their unconstance, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good advice established, is the weal of all Common-wealths.

Given at Our Palace of Westminster the 5. day of March, in the first yeer of our Reign of England, France, and Ireland, and of Scotland the seven and thirtieth.

¶ God save the King.

¶ The



The Preface.

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as (among other things) it may plainly appear by the Common prayers in the Church, commonly called Divine service. The first originall and ground whereof, if a man would search out by the ancient fathers, hee shall finde that the same was not ordained but of a good purpose, and for a great advancement of godlinesse. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every yere: intending thereby, that the Clergy, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred up to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and bee the more inflamed with the love of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, Legends, Responses, Verses, vain repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begunne, before three or foure Chapters were read out, all the rest were unread. And in this sort, the booke of Esai was begun in Advent, and the booke of Genesis in Septuagesima: but they were onely begun, and never read through. After like sort were other books of holy Scripture used. And moreover, whereas S. Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same: the ser-

A Proclamation for the uniformity, &c.

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The Preface.

vice in this Church of England (these many yeeres) hath been read in Latine to the people , which they understood not : so that they have heard with their eares onely, and their heart, spirit, and minde have not been edified thereby. And furthermore, notwithstanding that the ancient fathers have divided the Psalmes into seven portions, whereof every one was called a Nocturne : now of late time a few of them have become daily sayd, and oft repeated, and the rest utterly omitted. Moreover, the number and hardnesse of the rules called the Psie, and the manifold changings of the service was the cause, that to turn the book onely was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is written out a Kalender for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Antihemes, Responses, Invitatories, and such like things as did break the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be few in number, so they bee plaine and easie to be understood. So that here you have an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpose of the olde Fathers, and a great deal more profitable and commodious then that which of late was used. It is more profitable, because here are left out many things, whereof some bee untrue, some uncertain, some vain and superstitious, and nothing is ordeined to bee read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same, and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore, by this order, the Curates shall neede none other Bookes for their publique service, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they have been.

And

The Preface.

And where heretofore there hath been great diversitie in saying and singing in Churches within this Realme, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: now from henceforth all the whole Realme shall have but one use. And if any will iudge this way more painefull, because that all things must be read upon the booke, whereas before by the reason of so often repetition, they could say many things by heart: If those men will wethgh their labour, with the profit and knowledge, which dayly they shall attaine by reading upon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubts may rise in the use and practise of the same: To appeale all such diversitie, (if any arise) and for the resolution of all doubts concerning the maner how to understand, do, & execute the things contained in this booke: The parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quietting and appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in doubt, then he may send for the resolution thereof to the Archbishop.



Though



THough it be appointed in the afore written Preface, that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may bee thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe understand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they bee let by preaching, studying of divinity, or by some other urgent cause.

And the Curate that ministreth in every parish Church or Chappel, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell there-to, a convenient time before hee begin, that such as bee disposed, may come to hear Gods word, and to pray with him.





¶ Of Ceremonies, why some be abolished,
and some retained.



Of such Ceremonies as bee used in the Church, and have had their beginning by the institution of man: some at the first were of godly intent and purpose devised, and yet at length turned to vanitie and superstition: some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge, and so because they were winked at in the beginning, they grew dayly to more and more abuses, which not onely for their impossibilitie, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean reiected. Whether there bee, which although they have been devised by man,

yet it is thought good to reterve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things some in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie in it self considered, is but a small thing: yet the wilfull and contemptuous transgression, and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, saith Saint Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publique or common order in Christs Church, except hee be lawfully called and authorized therunto.

And whereas in this our time, the mindes of men are so divers, that some think it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old Customes: and again on the other side, some be so new fangled, that they would imobate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes renderd, why some of the accustomed Ceremonies bee put away, and some retained and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burden of them was intolerable, whereof Saint Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jewes. And hee confessed, that such poke and burthen should be taken away, as time would serve quietly to doe it.

But what would S. Augustine have said, if he had seen the Ceremonies of late dayes used among us: whereunto the multitude used in his time was not to bee compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs Gospel is not a Ceremoniall Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content onely with those Ceremonies, which do serve to a decent order, and godly discipline, and such as be apt to stirre up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies, was, that they were so farre abused, partly by the superstitious blindness of the rude and unlearned,

Of Ceremonies.

unlearned, and partly by the insatiable avarice of such as sought more their shone lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will bee offenders, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceive full cause to reforme their judgements. And if they think much that any of the old do remain, and would rather have all deviled away: then such men, granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, onely for their age, without betraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquitie, if they will declare themselves to be more studious of unitie and concord, then of innovations and newfangledness, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall have no full cause with the Ceremonies referred to bee offended. For as those be taken away which were most abused, and did burden mens consciences, without any cause: so the other that remain, are retained for a discipline and order, which (upon full causes) may bee altered and changed, and therefore are not to bee esteemed equall with Gods Law. And moreover, they bee neither darke nor dumbe Ceremonies, but are so set forth, that every man may understand what they do mean, and to what uses they do serve. So that it is not like, that they in time to come, should bee abused as other have been. And in these our doings wee condemne no other Nations, nor prescribe any thing but to our own people onely. For wee think it convenient, that every Countrey should use such Ceremonies, as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens acquaintance it often chanceth diversly, in divers Countreys.



The

¶ The Table and Kalender expressing
the order of Psalmes and Lessons to be said at
Morning and Evening prayer throughout the
yeer, (except certain proper Feasts) as the
Rules following more plainly declare,

¶ The order how the Psalter is appoint-
ed to bee read.

The Psalter shall be read through once every Moneth,
and because that some moneths be longer then some
other be, it is thought good to make them even by
this means. To every Moneth shall be appointed
(as concerning this purpose) full thirty dayes.

And because January and March have one day above the sayd
number, and February which is placed between them both, hath
onely xxviii. dayes: February shall borrow of either of the Moneths
(of January and March) one day: And so the Psalter which shall
be read in February, must begin at the last day of January, and end
the first day of March.

And whereas May, Iuly, August, October, and December have
xxxi. dayes apiece: It is ordered that the same Psalmes shall bee
read the last day of the said Moneths, which were read the day be-
ore: So that the Psalter may begin again the first day of the next
moneth ensuing.

Now to know what Psalmes shall be read every day, looke in the
Kalender the number that is appointed for the Psalmes, and then
finde the same number in this Table, and upon that number you shall
see what Psalmes shall be said at Morning and Evening prayer.

And where the Clix. Psalm is divided into xxii. portions, and
is overlong to bee read at one time: it is so ordered, that at one time
shall not be read above four or five of the said portions, as you shall
perceive to be noted in this Table following.

And heere is also to bee noted, that in this Table and in all other
parts of the Service, where any Psalmes are appointed, the num-
ber is expressed after the great English Bible, which from the ix.
Psalm, unto the Cxlviii. Psalm (following the division of the He-
brews) doth vary in numbers from the common Latine translation.

¶ The

¶ The order how the rest of holy Scripture (beside the Psalter) is appointed to bee read.

THe old Testament is appointed for the first Lessons at Morning and Evening Prayer, and shall be read through every yeere once, except certaine bookes and chapters, which bee least edifying, and might best be spared, and therefore are left unread.

The new Testament is appointed for the second Lesson at Morning and Evening Prayer, and shall be read over orderly every yeere thrice, beside the Epistles and Gospels: except the Apocalyps, out of the which there bee onely certaine Lessons appointed upon divers proper feasts.

And to know what Lessons shall be read every day, finde the day of the Moneth in the Kalender, and there yee shall perceive the bookes and Chapters that shall be read for the Lessons both at Morning and Evening Prayer.

And here is to be noted, that whensoever there bee any proper Psalmes or Lessons appointed for the Sundayes, or for any feast, moveable or unmoveable, then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also, that the Collect, Epistle and Gospel, appointed for the Sunday, shall serve all the weeke after, except there fall some feast that hath his proper.

When the yeers of our Lord may be divided into four even parts, which is every fourth yeere: then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serve for the xxiiij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the old Testament appointed in the table serving to that purpose.

Also wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expressed, there yee must begin at the beginning of the Chapter.

And wheresoever is not expressed how far shall be read, there shall you read to the end of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at (The birth of Jesus Christ was on this wise, &c.) And the third Chapter of Saint Lukes Gospel shall be read unto (So that he was supposed to be the sonne of Joseph.)

¶ Proper



¶ Proper Lessons to bee read for the first Lessons, both at Morning and Evening prayer,
on the Sundaies throughout the yeere, and for
some also the second Lessons.

	Mattens.	Evenfong.
Sundayes of Advent,		
The first	Est. i.	Est. ii.
ii	b	xxiiii
iii	xxb	xxvi
iiii	xxx	xxvii
Sundaies after Christmas		
The first.	xxviii	xxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first.	xliiii	xvbi
ii	li	liii
iii	lxb	lvb
iiii	lviii	lviii
b	lix	lxviii
Septuagesima.	Gene. i.	Gene. ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xli

Proper Lessons.

Lent.	Mattens.	Evenfong.
First Sunday	Gene. xix.	Gene. xxii.
ii	xxvii	xxviii
iii	xxix	xl
iiii	xl	xl
v	Erod. iii	Erod. b.
vi	ix.	x
Easter day.		
i. Lesson.	Erod. xii.	Erod. xliii
ii. Lesson.	Rom. vi.	Acts ii.

¶ Sundayes after Easter.

The first.	Num. xvi	Num. xxi
ii	xxiii	xxv
iii	Deut. iiii	Deut. b
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut. xii.	Deut. xliii
Whitsunday.		
i. Lesson.	Deut. xvi	wisd. i.
ii. Lesson.	Acts. x.	Acts xix. It fortuned that while Apollo was at Co- rinth, &c. (unto) After thesethings.
	Then Peter opened his mouth, &c.	
Trinity Sunday		
i. Lesson.	Gen. xvi.	Josua. i.
ii. Lesson.	Mat. iii	

Sundayes after Trinitie.

	Mattens.	Evenſong.
first	Jolua x.	Jolua xxiii.
ii	Judg. iiii.	Judg. v.
iii	i. Sam. ii.	i. Sam. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. Sam. xii.	ii. Sam. xxi.
vii	xxi	xxiii
viii	i. King. xiii.	i. King. xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii. Kings v.	ii. King. ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxv	xxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi.	xviii
xviii	xx.	xxiii
xix	Dan. iii.	Daniel vi.
xx	Joel. ii.	Mic. vi.
xxi	Abac. ii.	Proverb. i.
xxii	Proverb. ii.	Proverb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Lessons

¶ Lessons Proper for Holy dayes.

	Mattens,	Evenfong.
S. Andrew.	Proverb. xx.	Prov. xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Christmas day.		Esai. bii.
i. Lesson.	Esay ix.	Proverber v Lord spake once &c.
ii. Lesson.	Luke ii. (un- to) Good wil towards men.	Titus iii. The kindnes and love, &c. (unto) foolish
S. Steven.	Prov. xxviii.	Eccle. iiiii.
i. Lesson	Acts vi. & vii.	Acts vii. And whē xl. yeres were expired there appear- ed unto Mo- ses, &c. (unto)
ii. Lesson.	And Steven ful of faith & power, &c. (unto) And when forty yeres, &c.	But hee be- ing ful of, &c. Eccle. vi. Apoc. xxi.
S. John.	Apocal. i.	Apoc. xxi.
i. Lesson.	Jerem. xxxi.	wisedome. i.
ii. Lesson.	(unto) More- over I heard Ephraim.	
Innocents day,	Genesis xvii.	Deu. x. (unto)
Circumcision.	Roman. ii.	And now I.
i. Lesson.		Colof. ii.
ii. Lesson.		

Proper Lessons.

Epiphanie.	Mattens.	Even song.
i. Lesson.	Clay xl.	Clay xlii.
ii. Lesson.	Luk. iii (unto)	Joh. ii. (unto)
	Being as	After this hee
	was suppo:	went to Ca:
	sed the sonne	pernaum.
Conversion of	of Ioseph.	
S. Paul.		
i. Lesson.	Wisdomes b.	Wisdomes bi.
ii. Lesson.	Acts xxi (un-	Acts xxi.
	to) They	
	heard him.	
Purification		
of the Virgin		
Mary.	Wisdomes ix.	Wisdomes xii.
S. Matthias.	Wisdomes xix.	Eccle. i.
Annunciation		
of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday a-	Osee xiii.	Osee xiiii.
fore Easter.		
Thursday a-	Dan. ix.	Jerem. xxxi.
fore Easter.	Gene. xxi.	Clay liii.
Good Friday.	Zacha. ix.	Exod. xlii.
Easter Even.		
Munday in		
Easter week.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Mat. xxviii.	Acts. iii.
Tuesday in		
Easter week.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. 24 (unto)	i. Cor. xv.
	And behold,	
	two of them.	

Proper Lessons.

	Mattens.	Evenfong.
S. Mark.	Eccle. iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccles. ix.
Ascensionday	Deut. x.	ii. King. ii.
Munday in Whitfun- weeke.		Num. xi. Ga- ther unto me 70. men, &c. (unto) Moses gate him into the, &c.
i. Lesson,	Gen. xi. (unto) These are the generations of Shem.	
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitfun weeke.	i. Sam. xix. David came to Samuel to Bama, &c.	Deut. xxx.
S. Barnabe.	Eccle. x.	Eccle. xii.
i. Lesson,	Acts. xiiii.	Act. xv. (unto)
ii. Lesson,		After certain dayes.
John Baptist.	Mal. iii.	Mal. iiii.
i. Lesson.	Matth. xiiii.	Matth. xiiii.
ii. Lesson.		(unto) When Jesus heard.
S. Peter.	Ecclus. xv.	Ecclu. xix.
i. Lesson.	Actes iii.	Actes iiii.
ii. Lesson.	Ecclus. xxi.	Ecclus. xxii.
S. James.		xxix.
S. Bartholo- mew.	xxv.	

Proper Lessons.

S. Matthew. S. Michael. S. Luke.	Mattens. Ecclus. xxxv. xxxix. Ecclus. li.	Even song. Ecclus. 38. xlvi. Job i.
Simon & Iude.	Job 24. 25.	xlvi.
All Saints. i. Lesson.	Wisdom 3. (unto) Blessed is rather the barren.	Wisdom 5. (unto) His jealousie al- so, &c.
ii. Lesson.	Heb. xi. xii. Saints by faith, (unto) If ye endure chastening.	Apocal. 19. (unto) And I saw an Angel stand.

¶ Proper Psalmes on certain dayes.

Christmas day.	Mattens. Psal. { xxx. xxv. lxxxv.	Even song. Psal. { 89 110 132.
Easter day.	ii lvii Cxi.	Cxiii Cxiiii Cxviii.
Ascension day.	viii xv xxi.	xxviii lxviii Cviii
Whitsunday.	xlvi xlvi.	Ciiii. Cxlv.



¶ A rule to know when the Terme be-
ginmeth and endeth.

BE it knowen, that Easter Terme begin-
neth alwaies the 18. day after Easter,
reckoning Easter day for one: and endeth
the Sunday next after the Ascension day.

Trinity Terme beginneth 12. dayes after
Whitsunday, and continueth 19. dayes.

Michaelmas Terme beginneth the 9. or 10.
day of October, and endeth the 28. or 29.
day of November.

Hilary Terme beginneth the 23. or 24. day
of January, and endeth the 12. or 13. day
of February.

¶ These



¶ These to be observed for holy dayes,
and none other.

That is to say : All Sundayes in the yeer. The
dayes of the feastes of the Circumcision of our
Lord Iesus Christ. Of the Epiphany. Of the Purifica-
tion of the blessed Virgin. Of S. Mattheias the Apo-
stle. Of the Annunciation of the blessed Virgin. Of S.
Marke the Evangelist. Of S. Philip and Jacob the
Apostles. Of the Ascension of our Lord Iesus Christ.
Of the Nativity of S. John Baptist. Of S. Peter
the Apostle. Of S. James the Apostle. Of S. Bartho-
lomew the Apostle. Of S. Matthew the Apostle. Of
S. Michael the Archangel. Of S. Luke the Evange-
list. Of S. Simon and Jude Apostles. Of All Saints.
Of S. Andrew the Apostle. Of S. Thomas the Apo-
stle. Of the Nativity of our Lord. Of S. Steven the
Martyr. Of S. John the Evangelist. Of the holy In-
nocents. Munday and Tuesday in Easter week.
Munday and Tuesday, in Whitson week.

¶ A



¶ The Order where Morning
and Evening Prayer shall be
used and said.



He Morning and Evening prayer
shall be used in the accustomed place
of the Church, Chappel, or Chancel,
except it shall be otherwise determi-
ned by the Ordinary of the place:
And the Chancels shall remain as they have done
in times past.

And here is to be noted that the Minister at the
time of the Communion, and at all other times in
his Ministration, shall use such ornaments in the
Church, as were in use by authority of Parliament
in the second year of the reign of King EDVVARD
the sixth, according to the Act of Parliament in that
case made and provided.

¶ An



AN ORDER FOR MORNING PRAYER

dayly throughout the yeer.

AT the beginning both of morning prayer, and likewise of Evening prayer, the Minister shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.



What time soever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

Ezek 18.
10. 23.

I do know mine own wickednesse, and my sinne is alway against mee.

Psal. 51. 3.

Turn thy face away from our sins (O Lord) and blot out all our offences.

Psal. 51. 9.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

Psa. 51. 17.

Rent your hearts, and not your garments, and turn to the Lord your God, because hee is gentle and mercifull, hee is patient, and of much mercy, and such a one that is sorry for your afflictions.

Joel 2. 13.

To thee (O Lord God) belongeth mercy and forgiveness, for wee have gone away from thee, and have not hearkned to thy voice, whereby wee might walk in thy Lawes which thou hast appointed for us.

Dan. 9. 9.
10.

Correct us (O Lord) yet in thy judgement, not in thy
A fury,

Jer. 10. 24.

Morning prayer.

Matth. 3. 2.

Luke 15.
18, 19.

Pfal. 143. 2.

1. Joh. 1. 8.

fury, lest we should be consumed & brought to nothing.

Amend your liues, for the kingdom of God is at hand.
I will go to my father, & say to him, father, I have
sinned against heaven, and against thee: I am no more
worthy to be called thy sonne.

Enter not into iudgement with thy seruants, O
Lord: for no flesh is righteous in thy sight.

If we say that wee haue no sin, we deceive our selues,
and there is no truth in us.

DEarly beloved brethren, the Scripture moveth
us in sundry places, to acknowledge and confesse
our manifold sinnes and wickednesse, and that
wee should not dissemble nor cloke them before the face
of Almighty God our heavenly father, but confesse
them with an humble, lowly, penitent, and obedient
heart, to the end that we may obtain forgiveness of the
same by his infinite goodnesse and mercy. And although
we ought at all times humbly to acknowledge our sins
before God: yet ought we most chiesly so to do, when we
assemble and meet together, to render thanks for the
great benefitts that we haue receiued at his hands, to set
forth his most worthy praise, to hear his most holy word,
and to ask those things which be requisite and necessa-
ry, as well for the body as the soul. Wherefore I pray
and beseech you, as many as be here present, to accom-
pany mee with a pure heart and humble voice, unto the
throne of the heavenly grace, saying after mee.

¶ A generall Confession to be said of the whole Congregation
after the Minister, kneeling.

A Almighty and most mercifull father, we haue erred
and strayed from thy wayes like lost sheep, we haue
followed too much the devices and desires of our own
hearts, we haue offended against thy holy laws, we haue
left undone those things which we ought to haue done,
And we haue done those things which we ought not to
haue done, And there is no health in us: But thou, O

Lord,

Lord
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Morning prayer.

Lord haue mercie vpon vs miserable offenders, Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, According to thy promises declared unto mankinde in Christ Iesu our Lord; And grant O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution or remission of sinnes, to be pronounced by the Priest alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednes and liue, and hath giuen power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them which truly repent, and unfeignedly beleebe his holy Gospel. Wherefore wee beseech him to grant us true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall joy, through Iesus Christ our Lord.

The people shall answer, Amen.

Then the Minister shall begin the Lords prayer
with a loud voyce.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Giue us this day our dayly bread: And forgiue us our trespases, as wee forgiue them that trespasse against us. And lead us not into temptation: but deliver us from euill: for thine is the kingdome, the power, and the glory, for euer and euer. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Morning prayer.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Praise yee the Lord.

Then shall be said or sung this Psalm following.

Venite ex-
ultemus
Domino.
i/sal 95.



Come let us sing unto the Lord: let us heartily reioice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For hee is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if yee will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: provoked me, and saw my works.

Forty yeers long was I grieved with this generation, & said: It is a people that doe erre in their hearts, for they have not known my wayes.

Unto

Morning prayer.

Unto whom I sweare in my wrath: that they should not enter into my rest.


Glozy be to the father, &c. As it was in the, &c.

Then shall follow certain Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of every Psalm throughout the yeer, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated, Glozy be to the father, &c. As it was in the beginning, &c.


Then shall be read two Lessons distinctly with a loud voice, that the people may hear. The first of the old Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day. The Minister that readeth the Lesson, standing & turning him so, as he may best be heard of all such as be present. And before every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall say,

Here endeth such a Chapter of such a Book.

And to the end the people may the better hear, in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel. After the first Lesson shall follow *Te Deum laudamus* in English, dayly throughout the whole yeer.

 **T**e praise thee, O God: wee knowledg thee to be the Lord.

*Te Deum
laudamus.*

 **A**ll the earth doth worship thee: the father everlasting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.
Holy, holy, holy: Lord God of Sabbath.

Heaven and earth are full of the Majesty: of thy glory.

Morning prayer.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth
knowledge thee.

The Father: of an infinite Majesty.

Thine honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Sonne: of the Father.

When thou tookest upon thee to deliver man: thou
diddest not abhorre the Virgins womb.

When thou haddest overcome the sharpnesse of death:
thou didst open the kingdome of heaven to all beleevers.

Thou sittest at the right hand of God: in the glory of
the Father.

We beleeve that thou shalt come: to be our iudge.

Whee therfore pray thee help thy seruants: whom thou
hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glo-
ry everlasting.

O Lord save thy people: and blesse thine inheritance.

Gobern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe us this day without sin.

O Lord have mercy upon us: have mercy upon us.

O Lord let thy mercie lighten upon us: as our trust is
in thee.

O Lord in thee have I trusted: let mee never be con-
founded.

Or this Canticle, *Benedicite omnia opera, &c.*

B. meditare.

O All ye works of the Lord, blesse ye the Lord: praise
him, and magnifie him for ever.

O ye Angels of the Lord, blesse ye the Lord: praise him
and magnifie him for ever.

Morning prayer.

O ye heavens, blesse ye the Lord: praise him, and magnifie him for ever.

O ye waters that be aboue the firmament, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye Sun and Moone, blesse ye the Lord: praise him, and magnifie him for ever.

O ye stars of heauen, blesse ye the Lord: praise him, and magnifie him for ever.

O ye thowes and dew, blesse ye the Lord: praise him, and magnifie him for ever.

O ye windes of God, blesse ye the Lord: praise him, and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him, and magnifie him for ever.

O ye dewes and frosts, blesse ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him, and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him, and magnifie him for ever.

O ye light and darknes, blesse ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord: praise him, and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord: praise him, and magnifie him for ever.

O all yee green things upon the earth, blesse ye the Lord: praise him, and magnifie him for ever.

Morning prayer.

O ye wells, bl. ss. ye the Lord: praise him, and magnifie him for ever.

O ye seas and floods, blesse ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye fowls of the air, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord: praise him, and magnifie him for ever.

O ye children of men, blesse ye the Lord: praise him, and magnifie him for ever.

O let Israel blesse the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and magnifie him for ever.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

And after the second Lesson shall be used and said *Benedictus Dominus Deus Israel*, in English, as followeth.

*Benedictus,
Luke 2. 68.*

Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

Morning prayer.

To perform the mercie promised to our forefathers:
and to remember his holy Covenant.

To perform the oath which he sware to our forefather
Abraham: that he would give us.

That we, being delivered out of the hands of our ene-
mies: might serve him without fear.

In holinesse and righteousnesse before him: all the
dayes of our life.

And thou childe shalt be called the Prophet of the High-
est: for thou shalt go before the face of the Lord to prepare
his wayes.

To give knowledge of saluation unto his people: for
the remission of their sinnes.

Through the tender mercy of our God: whereby the
day-spring from on high hath visited us.

To give light to them that sit in darknesse, & in the sha-
dow of death: and to guide our feet into the way of peace.

Glozy be to the ffather, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this C. Psalm, *Jubilare Deo.*

O Be joyful in the Lord (all ye lands:) serve the Lord *Jubilare
Deo.
Psalm. 100.*
with gladnes, & come before his presence with a song.

Be ye sure that the Lord he is God: it is hee that hath
made us, and not wee our selues, wee are his people, and
the sheep of his pasture.

O go your way into his gates with thanksgiving,
and into his courts with praise: be thankfull unto him,
and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and
his truth endureth from generation to generation.

Glozy be to the ffather, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creed by the Minister, and the people,
standing.

I Beleeve in God the ffather Almighty, maker of hea-
ven and earth: and in Jesus Christ his only Son our
Lord,

Morning prayer.

Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Ponce Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose again from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence hee shall come to iudge the quick and the dead. I beleefe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

And after that, these prayers following, as well at evening as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Minister, Clerks and people shall say the Lords prayer in English with a loud voyce.

Our father which art in heaven, &c.

Then the Priest standing up, shall say,

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Indue thy Ministers with righteousness,

Answer.

And make thy chosen people joyfull,

Priest.

Morning prayer.

Priest.

○ Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, ○ Lord.

Answer.

Because there is none other that fighteth for us, but
onely thou, ○ God.

Priest.

○ God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

Then shall follow three Collects. The first of the day, which
shall be the same that is appointed at the Communion. The
second for peace. The third for grace to live well. And the
two last collects shall never alter, but daily be said at morning
prayer, throughout all the year, as followeth.

The second Collect for peace.

○ God which art author of peace and lover of con-
cord, in knowledge of whom standeth our eternall
life, whose service is perfect freedom, defend us thy hum-
ble servants in all assaults of our enemies, that we sure-
ly trusting in thy defence, may not fear the power of any
adversaries, through the might of Jesus Christ our
Lord. Amen.

The third Collect for grace.

○ Lord our heavenly Father, Almighty & everlasting
God, which hast safely brought us to the beginning
of this day, defend us in þe same with thy mighty power,
and grant that this day we fall into no sinne, neither run
into any kinde of danger, but that all our doings may be
ordered by thy governance, to do alwayes that is righte-
ous in thy sight, through Jesus Christ our Lord. Amen.

AN

AN ORDER FOR EVENING PRAYER
THOROWOUT THE YEAR.

The Priest shall say,

Our father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Give us this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against us. And lead us not into temptation: but deliver us from euill. for thine is the kingdome, the power, and the glory, for ever and euer, Amen.

Then likewise he shall say,

O Lord open thou our lips

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

Then the Psalms in order as they be appointed in the table for Psalms, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that *Magnificat* in English, as followeth.

Magnificat.
Luke 1.

My soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.
For hee hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

Evening prayer.

For he that is mighty hath magnified mee: and holy
is his Name.

And his mercy is on them that fear him: throughout
all generations.

He hath shewed strength with his arm: he hath scat-
tered the proud in the imagination of their hearts.

Hee hath put down the mighty from their seat: and
hath exalted the humble and meek.

He hath filled the hungry with good things: and the
rich he hath sent empty away.

Hee remembryng his mercy, hath holpen his servant
Israel: as hee promised to our forefathers Abraham,
and his seed for ever.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or else this Psalm.

Sing unto the Lord a new song: for hee hath
done marvellous things.

With his own right hand, and with his holy
arm: hath hee gotten himself the victorie.

The Lord declared his salvation: his righteousness
hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the
house of Israel: and all the ends of the world have seen
the salvation of our God.

Show your selves joyfull unto the Lord all ye lands:
sing, rejoyce, and give thanks.

Praise th: Lord upon the harp: sing to the harp with
a Psalm of thanksgiving.

With trumpets also & shawms: O show your selves
joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the
round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joy-
full together before the Lord: for he is come to judge the
earth.

With

Cantate
Domino.
Psalm 98.

Evening prayer.

With righteousnesse shall he iudge the world: and the people with equity.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that,
Nunc Dimittis in English, as followeth.

Nunc di-
mittis.
Luke 2. 29.

NOW Lord now letttest thou thy seruant depart in
peace: according to thy word.

For mine eyes have seen: thy saluation.

Which thou hast prepared: before the face of all
people.

To be a light to lighten the Gentiles: and to be the
glory of thy people Israel.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalm.

Deus mi-
seretur.
Psalm 67.

GOD be mercifull unto us, and blesse us: and shew
us the light of his countenance, and be merci-
full unto us.

That thy way may be known upon earth: thy saving
health among all nations.

Let the people praise thee, O God: yea, let all the peo-
ple praise thee.

Let the Nations reioyce and be glad: for thou shalt
iudge the folk righteously, and govern the Nations up-
on earth.

Let the people praise thee, O God: let all the people
praise thee.

Then shall the earth bring forth her increase: and
God even our own God shall giue us his blessing.

God shall blesse us: and all the ends of the world shall
fear him.

Glozy be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then

Evening prayer.

Then shall follow the Creed with other prayers, as is before appointed at morning praier, after *Benedictus*, and with three Collects. First of the day. The second for peace. The third for aid against all perils, as hereafter followeth: which two last collects shall be daily said at evening prayer, without alteration.

The second Collect at evening prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which thy world cannot give, that both our hearts may be set to obey thy commandments, & also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

The third Collect for aid against all perils.

Lighten our darknesse, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jesus Christ. Amen.

In the feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday shall be sung or said immediatly after *Benedictus*, this confession of our Christian faith.

Quicumque vult.

Who soever will be saved: before all things it is necessary that he hold the Catholike faith. *Quicumque vult.*
Which faith except every one do keep whole and undefiled: without doubt hee shall perish everlastingly.

And the Catholike faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the father, another of the Sonne:

Quicunque vult.

Sonne : and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one : the glory equall, the Majesty coeternall.

Such as the Father is, such is the Sonne : and such is the holy Ghost.

The Father uncreate, the Sonne uncreate : and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible : the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall : and the holy Ghost eternall.

And yet they are not three eternals : but one eternall.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty : and the holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Sonne is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Sonne Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian verity : to acknowledge every person by himself to be God & Lord.

So are wee forbidden by the Catholike religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Sonne is of the Father alone : not made nor created but begotten.

The holy Ghost is of the Father and of the Sonne : neither made, nor created, nor begotten, but proceeding.

So

Quicumque vult.

So there is one father, not thzee fathers, one Son,
not thzee Sons: one holy Ghost, not thzee holy Ghosts.

And in this Trinity, none is afore or after other: none
is greater or lesse then another.

But the whole thzee persons be coeternall together:
and coequall.

So that in all things, as is aforesaid: the Unity is
Trinity, and the Trinitie in Unity is to be worshipped.

Hee therefore that will be saved: must thus think of
the Trinity.

Furthermore, it is necessary to everlasting saluation:
that hee also beleebe rightly in the Incarnation of our
Lord Iesus Christ.

For the right faith is, that we beleebe & confesse: that
our Lord Iesus Christ, the Son of God, is God and man.

God of the substance of the father, begotten before the
worlds: and man of the substance of his mother, boyn in
the world.

Perfect God, and perfect man: of a reasonable soul,
and humane flesh subsisting.

Equall to the father, as touching his Godhead: and
inferiour to the father touching his manhood.

Who although he be God and man: yet he is not two,
but one Christ.

One, not by conuersion of the Godhead into flesh: but
by taking of the manhood into God.

One altogether, not by confusion of substance: but by
unity of person.

For as the reasonable soul and flesh is one man: so God
and man is one Christ.

Who suffered for our saluation: descended into hell,
rose again the third day from the dead.

Hee ascended into heaven, hee sitteth on the right hand
of the father, God Almighty: from whence he shal come
to iudge the quick and the dead.

At whose coming all men shall rise again with their
bodies;

The Letany.

bodies: and shall giue account for their own works.

And they that have done good, shall go into life euerlasting: and they that have done evil into euerlasting fire.

This is the Catholike faith: which except a man beleue faithfully, he cannot be saved.

Glozy be to the Father, &c. As it was in the, &c.

*Thus endeth the order of Morning and Evening
prayer thorow out the whole yeer.*

HERE FOLLOWETH THE LETANY,
to be used upon Sundayes, Wednesdayes, and Fridayes,
and at other times, when it shall be commanded
by the Ordinary.

O God the Father of heauen: haue mercy vpon
us miserable sinners.

O God the Father of heauen, &c.

O God the Sonne Redeemer of the world: haue mercy
vpon us miserable sinners.

O God the Sonne Redeemer of the world, &c.

O God the holy Ghost proceeding from the Father
and the Sonne: haue mercy vpon us miserable sinners.

O God the holy Ghost proceeding, &c.

O holy, blessed, and glorious Trinitie, three persons
and one God: haue mercy vpon us miserable sinners.

O holy, blessed and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of
our forefathers, neither take thou vengeance of our sins:
spare us, good Lord, spare thy people whom thou hast
redeemed with thy most precious blood, and be not angry
with us for euer.

Spare us, good Lord.

From all evil and mischief, from sinne, from the crafts
and assaults of the devill, from thy wrath, and from euer-
lasting damnation.

Good Lord, deliver us.

From

The Letany.

From all blindnesse of heart, from pride, vain-glorie,
and hypocrisie, from envy, hatred, and malice, and all un-
charitablenesse.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from
all the deceits of the world, the flesh and the devill.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence,
and famine, from battell and murther, and from sudden
death.

Good Lord deliver us.

From all sedition and private conspiracie, from all false
doctrine and heresie, from hardnesse of heart, and con-
tempt of thy Word and Commandment.

Good Lord deliver us.

By the mysterie of thy holy Incarnation, by thy ho-
ly Nativity and Circumcision, by thy Baptisme, fast-
ing, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Crosse
and Passion, by thy precious Death and Buriall, by thy
glorious Resurrection and Ascension, and by the coming
of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth,
in the hour of death, and in the day of Judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God)
and that it may please thee to rule and govern thy holy
Church universally in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the
true worshipping of thee, in righteousness and holinesse
of life, thy servant CHARLES, our most gracious King
and Governour.

We beseech thee to hear us, good Lord,

The Letany.

That it may please thee to rule his heart in thy faith,
fear, and love, and that he may evermore have assistance
in thee, and ever seek thy honour and glory.

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper,
giving him the victorie over all his enemies.

We beseech thee to hear us, good Lord.

That it may please thee to blisse and preferre our gra-
cious Queen ~~ANNE~~ Prince CHARLES, and the rest of
the Royall Progenie.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Pa-
stours and Ministers of the Church, with true know-
ledge and understanding of thy word, and that both by
their preaching and living, they may set it forth, and
shew it accordingly.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the
Councell, and all the Nobilitie, with grace, wisdom,
and understanding.

We beseech thee to hear us, good Lord.

That it may please thee to blisse and keep the Magis-
trates, giving them grace to execute Justice, and to
maintain truth.

We beseech thee to hear us, good Lord.

That it may please thee to blisse and keep all thy
people.

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations, unity,
peace, and concord.

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love
and dread thee, and diligently to live after thy command-
ments.

We beseech thee to hear us, good Lord.

That

The Letany.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that traveile by land or by water, all women labouring of childe, all sick persons and yong children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time wee may enjoy them.

We beseech thee to heare us, good Lord.

That it may please thee to give us true repentance, to forgive

The Letany.

forgiue us all our sinnes, negligences and ignorances,
and to endue us with the grace of thy holy Spirit, to a-
mend our liues according to thy holy word.

We beseech thee to hear us, good Lord,

Sonne of God: we beseech thee to hear us,

Sonne of God: we beseech thee to hear us.

O Lamb of God, that takest away the sinns of the world,

Grant us thy peace.

O Lamb of God, that takest away the sinns of the world,

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord haue mercy upon us.

Lord haue mercy upon us.

Christ haue mercy upon us.

Christ haue mercy upon us.

Lord haue mercy upon us.

Lord haue mercy upon us.

Our father which art in heaven, &c.

And lead us not into temptation.

But deliver us from euill. Amen.

The Versicle.

O Lord, deale not with us after our sinnes.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull father, that despisest not the
sighing of a contrite heart, nor the desire of
such as bee sorrowfull, mercifully assist our
prayers that wee make before thee, in all our trou-
bles and aduersities whensoever they oppresse us:
and graciously hear us, that those evils which the craft
and subtilty of the devill or man worketh against us be
brought to nought, and by the providence of thy good-
nesse they may be disperced, that we thy servants, being
hurt

The Letany.

hurt by no persecutions, may ebermoze gibe thanks unto thee in thy holy Church, through Iesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, wee have heard with our eares, and our fathers have declared unto us, the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glorie be to the father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Christ.

Graciously looke upon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgive the sinnes of thy people.

Favourably with mercie hear our prayers.

O Sonne of David have mercie upon us.

Both now and eber bouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

¶ Let us pray.

WEE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that wee most righteously have deserbed: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and ebermoze serbe thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediatour and Advocate, Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Majestie.

O Lord our heavenly father, high and mighty, King of kings, Lord of lords, the onely ruler of princes, which

The Letany.

which doest from thy throne behold all the dwellers upon earth, most heartily wee beseech thee with thy fauour to behold our most gracious soveraign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may banquish and overcome all his enemies, and finally after this life hee may attain everlasting joy and felicity, thzough Iesus Christ our Lord, Amen.

¶ A prayer for the Queen, Prince *Charles*, and the rest of the Royall progenie.

A Almighty God the fountain of all goodnesse, wee humbly beseech thee to blesse our most gracious Queen Mary, Prince Charles, and the rest of the Royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdom, thzough Iesus Christ our Lord. Amen.

A Mightie and everlasting God, which onely workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, poure upon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Advocate & Mediatour Iesus Christ. Amen.

¶ A prayer of Chrysostome.

A Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them,

The Letany.

them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

The grace of our Lord Jesus Christ, and the love of ^{2. Cor. 13.} God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

¶ For rain if the time require.

O God heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: send us, wee beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Lord God, which for the sinne of man diddest once overthrow all the world, except eight persons, and afterward of thy great mercy, didst promise never to destroy it so again: we humbly beseech thee, that although wee for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby wee may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, wee beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which wee do now most justly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In

The Letany.

¶ In the time of Warre.

O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truly repent, save and deliver us (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord, Amen.

¶ In the time of any common plague or sicknesse.

O Almighty God, which in thy wrath, in the time of king David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembryng thy mercy, diddest save the rest, have pity upon us miserable sinners, that now are visited with great sicknesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sicknesse, through Jesus Christ our Lord, Amen.

O God whose nature & property is ever to have mercie and to forgive, receive our humble petitions: and though wee be tied and bound with the chain of our sins, yet let the pitifulnesse of thy great mercy loose us, for the honour of Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ A thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence doest cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: wee give thee humble thanks, that it hath pleased thee in our greatest necessity, to send us
at

The Letany.

at the last a joyfull rain upon thine inheritance, and to refresh it when it was drie, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ A thanksgiving for fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercie hast relieved and comforted our souls by this seasonable and blessed change of weather, wee praise and glorifie thy holy Name for this thy mercie, and will alwayes declare thy loving kindnesse from generation to generation, through Jesus Christ our Lord. Amen.

¶ A thanksgiving for plenty.

O Most mercifull father, which of thy gracious goodnesse, hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plenty: wee give thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glory, and our comfort, through Jesus Christ our Lord. Amen.

¶ A thanksgiving for peace and victory.

O Almighty God, which art a strong tower of defence unto thy servants, against the face of their enemies: we yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: wee acknowledge it thy goodness, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ A

The Letany.

¶ A thanksgiving for deliverance from the plague.

O Lord God, which hast wounded us for our sinnes, and consumed us for our transgressions by thy late heaby and dreadfull visitation, and now in the midst of iudgement remembryng mercie, hast redeemed our soules from the iawes of death: wee offer unto thy Fatherly goodnesse, our selues, our soules and bodies, which thou hast delivered, to be a living sacrifice unto thee, alwayes praising and magnifying thy mercies in the midst of the congregation, through Iesus Christ our Lord. Amen.

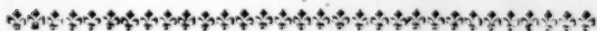
Or this.

We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly have fallen upon us, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence, wherewith wee lately have been sore afflicted, and to restore the voyce of joy and health into our dwellings, wee offer unto thy diuine Maiestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Iesus Christ our Lord.
Amen.

¶ THE



¶ THE COLLECTS, EPISTLES, AND
Gospels, to be used at the celebration of the Lords
Supper and holy Communion thorowout the yeer.



¶ The first Sunday in Advent.
The Collect.

Almighty God, geve us grace that wee may cast
away the works of darknesse, and put upon us
the armour of light, now in the time of this
mortal life (in the which thy Son Iesus Christ
came to visit us in great humilitie) that in the last day,
when he shall come again in his glorious Majestie, to
judge both the quick and dead, we may rise to the life im-
mortal, through him, who lieth and reigneth with thee
and the holy Ghost, now and ever. Amen.

The Epistle.

Owe nothing to any man, but this, that ye love
one another: for hee that loveth another, ful-
filleth the Law. For these commandments,
Thou shalt not commit adultery, Thou shalt
not kill, Thou shalt not steal, Thou shalt not bear false
witnesse, Thou shalt not lust, and so forth (if there be any
other commandment) it is all comprehended in this say-
ing, namely, Love thy neighbour as thy self. Love hurt-
eth not his neighbour, therefore is love the fulfilling of
the Law. This also we know the season, how that it is
time that we should now awake out of sleep: for now is
our salbatton neerer then when we beleeeved. The night
is passed, the day is come nigh: let us therefore cast away
the deeds of darknesse, and let us put on the armour of
light. Let us walk honestly as it were in the day light,
not in eating and drinking, neither in chambering and
wantonnesse, neither in strife and enbying: but put ye on
the Lord Iesus Christ, and make no provision for the
flesh to fulfill the lusts of it.

Rom. 13. 8.

The

The second Sunday in Advent.

The Gospel.

Mat. 21. 1.



And when they drew nigh to Jerusalem, and were come to Bethphage unto mount Olibet, then sent Jesus two of his disciples, saying unto them, Go into the town that lyeth over against you, and anon ye shall finde an asse bound and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: and straightway hee will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, sitting upon an asse, and a colt, the foal of the asse used to the yoke. The disciples went and did as Jesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut down branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cryed, saying, Hosanna to the sonne of David: Blessed is he that cometh in the name of the Lord, Hosanna in the Highest. And when hee was come to Jerusalem, all the City was moved, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth, a citie of Galilee. And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrowed the tables of the money changers, and the seats of them that sold doves, and said unto them, It is writen, My house shall be called the house of prayer, but ye have made it a den of theeves.

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be writen for our learning: Grant us that we may in such wise hear them, read, mark, learn, and inwardly dig

The second Sunday in Advent.

digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Epistle.

Whatsoever things are written aforetime, they are written for our learning, that wee, through patience and comfort of the Scriptures, might have hope. The God of patience and consolation grant you to be like minded one towards another, after the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercy, as it is written, for this cause I will praise thee among the Gentiles, and sing unto thy Name. And again hee saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And again Esay saith, There shall be the root of Jesse, and hee that shall rise to reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope, through the power of the holy Ghost. Rom. 15. 4.

The Gospel.

There shall be signes in the Sun, & in the Moon, and in the stars: and in the earth the people shall be at their wits end through despair. The sea and the waters shall roar, and mens hearts shall fail them for fear, and for looking after those things which shall come on the earth: for the powers of heaven shall move. And then shall they see the Son of man come in a cloud, with power and great glory. When these things

Luk 21. 25.

The third Sunday in Advent.

things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot forth their buds, yee see and know of your own selves, that summer is then nigh at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdome of God is nigh. Verily I say unto you, this generation shall not passe, till all be fulfilled. Heaven and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Advent.

The Collect.

Lord we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darknesse of our hearts by our Lord Jesus Christ.

The Epistle.

1. Cor. 4. 1.

WEt a man this wise esteeme us, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be sound faithfull. With mee it is but a very small thing that I should be judged of you, either of mans judgement: No, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth mee. Therefore judge nothing before the time, untill the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall every man have praise of God.

The Gospel.

Matth. 11. 2

When John, being in prison heard the works of Christ, hee sent two of his disciples, and said unto him, Art thou hee that shall come, or do wee look for another? Jesus answered and said unto them, Go and shew John again what yee have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are

The fourth Sunday in Advent.

are raised up, and the poore receive the glad tidings of the Gospel, and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, what went ye out into the wilderness to see? A reed that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? Verily I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

Lord raise up (we pray thee) thy power, and come among us, and with great might succour us, that whereas, through our sins and wickednesse, we be sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honour and glory, world without end.

The Epistle.

Reioyce in the Lord alway, and again I say, Reioyce. Let your softnesse be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giuing of thanks. And the peace of God (which passeth all understanding) keep your hearts and minds, through Christ Iesu. Phil. 4. 4.

The Gospel.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, what art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, what art thou then? Art thou Elias? And he said, I am not, Art thou the Prophet? And he answered,

Christmas day.

answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayest thou of thy self? He said, I am the voice of a crier in the wilderness, Make straight the way of the Lord, as said the prophet Esay. And they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

On Christmas day.

The Collect.

A Almighty God, which hast given us thy onely begotten Son to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth & reigneth with thee, &c.

The Epistle.

Heb. i. i.

IN times past, diversly and many wayes spake unto the fathers by prophets: but in these last dayes he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Sonne, being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sinnes, and sitteth on the right hand of the Majesty on high, being so much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his father

Christmas day.

ther, and he shall be my Son. And again, when he bring-
eth in the first begotten Sonne into the world, he saith,
And let all the angels of God worship him. And unto the
angels he saith, He maketh his angels spirits, and his
ministers a flame of fire. But unto the Sonne he saith,
Thy seat (O God) shall be for ever and ever, the scepter of
thy kingdome is a right scepter: thou hast loved righte-
ousnesse, and hated iniquitie. Wherefore God, even thy
God hath anointed thee with the oyl of gladnesse above
thy fellows. And thou Lord in the beginning hast laid the
foundation of the earth, and the heavens are the works
of thy hands. They shall perish, but thou endurest. They
all shall wax old as doth a garment, and as a vesture
shalt thou change them, and they shall be changed: but
thou art even the same, and thy yeers shall not fail.

The Gospel.

In the beginning was the Word, and the Word John 1.1.
was with God, and God was the Word. The
same was in the beginning with God. All
things were made by it, and without it was
made nothing that was made. In it was life, and the
life was the light of men, & the light shineth in the dark-
nesse, and the darkness comprehended it not. There was
sent from God a man, whose name was John: the same
came as a witnesse to bear witnesse of the light, that all
men through him might beleve. He was not that light,
but was sent to bear witnesse of the light. That light
was the true light, which lighteth every man that com-
eth into the world. He was in the world, and the world
was made by him, and the world knew him not. He came
among his own, and his own received him not. But as
many as received him, to them gave he power to be made
sons of God, even them that beleved on his name, which
were born, not of blood, nor of the will of the flesh, nor
yet of the will of man, but of God. And the same Word
became flesh, and dwelt among us, and we saw the

S. Stevens day.

gloze of it, as the gloze of the onely begotten Sonne of the Father, full of grace and truth.

S. Stevens day.

The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy martyr S. Steven, who prayed for his persecutors, to thee which livest, &c.

Then shall follow the Collect of the Nativitie, which shall be said continually unto New years day.

The Epistle,

Act. 7. 55.

AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, and saw the gloze of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Sonne of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ranne upon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young mans feet, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesu receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleep.

The Gospel,

Mat. 23.
34.

BEhold, I send unto you prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from citie to citie, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the sonne of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation, O Jerusalem, Jerusalem,

S. John Evangelists day.

lem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

¶ S. John Evangelists day.
The Collect.

Mercifull Lord, wee beseech thee to cast thy bright beams of light upon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

That which was from the beginning, which wee have heard, which wee have seen with our eyes, which wee have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have seen, and bear witness, and shew unto you that eternall life, which was with the Father and appeared unto us) That which wee have seen and heard, declare we unto you, that ye also may have fellowship with us, & that our fellowship may be with the Father and his Son Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full: And this is the tidings which wee have heard of him, and declare unto you, that God is light, and in him is no darknesse at all. If we say we have fellowship with him, and walk in darknesse, wee lye and do not the truth. But and if we walk in light, even as he is in light, then have wee fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say wee have no sin we deceive our selves, and the truth is not in us. If we knowledge our sins, he is faithfull and just to

1. John 1.1

Innocents day.

forgiue us our sins, & to cleaue us from all unrighteous-
nelle. If wee say wee haue not sinned, wee make him a
lyar, and his word is not in us.

The Gospel.

Joh. 21. 19.

Jesus said unto Peter, follow thou me. Peter
turned about, and saw the disciple whom
Jesus loved, following, (which also leaned
on his breast at supper, & said, Lord, which
is hee that betrayeth thee?) When Peter
therefore saw him, he said unto Jesus, Lord, what shall he
here do? Jesus said unto him, If I will have him to
tarry till I come, what is that to thee? Follow thou me.
Then went this saying abroad among the brethren, that
that disciple should not die: yet Jesus said not unto
him, Hee shall not die: but, if I will that hee tarry
till I come, what is that to thee? The same disciple is
he, which testifieth of these things, & wrote these things,
and we know that his testimony is true. There are also
many other things which Jesus did, the which, if they
should be written every one, I suppose the world could
not contain the books that should be written.

¶ Innocents day.

The Collect.

Almighty God, whose praise this day the ronc in-
nocents thy witnesses haue confessed and shewed
forth, not in speaking but in dying: mortifie and kill all
bices in us, that in our conuersation, our life may ex-
presse thy faith, which with our tongues wee do confesse,
through Jesus Christ our Lord.

The Epistle.

Reve 24. 1.



Looked, & lo, a lamb stood on the mount Si-
on, and with him an hundred and fourty four
thousand, habing his name and his fathers
name written in their foreheads. And I heard
a voice from heaben, as the sound of many waters, and
as the voice of a great thunder. And I heard the voyce
of

Innocents day.

of harpers harping with their harps. And they sung as it were a new song before the seat, and before the four beasts and elders, and no man could learn the song, but the hundred forty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the lamb whithersoever hee goeth. These were redeemed from men, being the first fruits unto God, and to the lamb, and in their mouthes was found no guile: for they are without spot before the throne of God.

The Gospel.

The Angel of the Lord appeared to Joseph in a sleep, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seek the childe!

March. 1. 13

to destroy him. So when hee awoke, hee took the childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne. Then Herod, when hee saw that hee was mocked of the wise men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeers old, or under) according to the time, that he had diligently known out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, which hast given us thy only begotten Son, &c. (As upon Christmas day)

The Sunday after Christmas day.

The Epistle.

Galat. 4. 1.



And I say, that the heir (as long as he is a child) differeth not from a servant, though he be Lord of all, but is under tutors and governors, until the time that the father hath appointed: Then so wee also, when wee were children, were in bondage under the ordinances of the world: But when the time was full come, God sent his Son made of a woman, and made bond unto the law, to redeem them which were bond unto the law, that we through election might receive the inheritance that belongeth unto the natural sons. Because ye are sons, God hath sent the Spirit of his Son into your hearts, which crieth Abba, Father. Wherefore now thou art not a servant, but a son. If thou be a son, thou art also an heir of God through Christ.

The Gospel.

Matth. 1. 1.



This is the book of the generation of Jesus Christ the son of David, the son of Abraham: Abraham begat Isaac, Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the king begat Solomon, of her that was the wife of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ollas: Ollas begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim

The Circumcision of Christ.

chim begat Azo: Azo begat Sador: Sador begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations, from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared unto him in sleep, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a son, and thou shalt call his Name Jesus, for hee shall save his people from their sins. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a maid shall be with childe, and shall bring forth a son, and they shall call his Name Emmanuel, which if a man interpret, is as much to say, as God with us. And Joseph, as soon as hee awoke out of sleep, did as the Angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten son, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

A Almighty God, which madest thy blessed Son to be circumcised, & obedient to the law for man: grant us the true circumcision of the Spirit, that our hearts
and

The circumcision of Christ.

and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Son Iesus Christ our Lord.

The Epistle.

Rom 4 8.

Blessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. Now was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? not in time of circumcision, but when hee was yet uncircumcised, and hee receiued the signe of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that beleeve, though they be not circumcised, that righteousness might be imputed to them also, and that hee might be the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the Law, but through the righteousness of faith: For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The Gospel.

Luke 2.25.

AND it fortuned, as soon as the Angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that childe. And all they that heard it wondered at those things which were told them of the shepherds. But
Mary

The Epiphanie.

Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eight day was come, that the child should be circumcised, his name was called Jesus, which was named of the Angel before hee was conceived in the wombe.

If there be any Sunday between the Epiphany and the circumcision, then shall be used the same Collect, Epistle and Gospel at the Communion, which was used the day of circumcision.

¶ The Epiphany.

The Collect.

O God, which by the leading of a star, diddest manifest thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Gohead, through Christ our Lord. Amen.

The Epistle.

BEcause of this cause I Paul am a prisoner of Jesus Ephes. 3. 1.
Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to you-ward. For by revelation shewed hee the mystery unto mee, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy Apostles and Prophets by the spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the means of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is given unto mee after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world, hath been

The Epiphanie.

been hid in God, which made all things through Iesus Christ, to the intent that now unto the rulers and powers in heablenly things, might be known by the congregation the manifold wisdom of God, according to the eternall purpose which he wrought in Christ Iesus our Lord, by whom wee have boldnesse and entrance, with the confidence which is by the faith of him.

The Gospel.

Matth. 2. 1.



When Iesus was born in Bethlehem, a citie of Iury, in the time of Herod the king: behold, there came wise men from the East to Jerusalem, saying, Where is hee that is born king of the Jews: for wee have seen his star in the East, and are come to worship him. When Herod the king had heard these things, hee was troubled, and all the citie of Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, hee demanded of them where Christ should be born. And they said unto him. At Bethlehem in Iury: for thus it is written by the Prophet, And thou Bethlehem in the land of Iury art not the least among the Princes of Iuda: for out of thee shall come unto me the captain that shall govern my people Israel. Then Herod, when he had privily called the wise men, he enquired of them diligently what time the star appeared. And he bade them go to Bethlehem, and said, Go your way thither, and search diligently for the childe: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over the place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the childe with Mary his mother, and fell down flat, and worshipped him, and opened their treasures, and offered unto him gifts,

The first Sunday after the Epiphanie.

gifts, gold, frankincense and myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own countrey another way.

The first Sunday after the Epiphanie.

The Collect.

LOrd we beseech thee, mercifully to receiue the prayers of thy people, which call upon thee: and grant that they may both perceiue and know what things they ought to do, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.

Beseech you therefore brethren, by the mercifulnesse of God, that you make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable seruing of God. And fashion not your selves like unto this world, but be ye changed in your shape, by the renewing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me giuen is) to euerie man among you, that no man stand high in his own conceit, more then it becometh him to esteeme of himself: but so iudge of himself, that he be gentle and sober, according as God hath dealt to euerie man the measure of faith. For as we haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, and euerie man among our selves one anothers members.

Rom. 12. 1.

The Gospel.

The father and mother of Iesus went to Jerusalem, after the custome of the feast day. And when they had fulfilled the daies, as they returned home, the childe Iesus abode still at Jerusalem, and his father and mother knew not of it: but they supposing him to have been in the companie, came a daies journey, and sought him among their kinsfolke and

Luke 2. 43.

The second Sunday after the Epiphanie.

and acquaintance. And when they found him not, they went back again to Jerusalem, and sought him. And it fortuned, that after three dayes they found him in the temple, sitting in the midst of the doctors, hearing them and posing them: And all that heard him, were astonished at his understanding and answers. And when they saw him, they marvelled. And his mother said unto him, Sonne, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How happened it that ye sought me? Wist ye not that I must go about my fathers businesse? And they understood not that saying which he spake unto them. And he went down with them and came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom, and age, and in favour with God and men.

The second Sunday after the Epiphanie.

The Collect.

Almightie and everlasting God, which doest govern all things in heaven and earth: mercifully hear the supplications of thy people, and grant us thy peace all the dayes of our life.

The Epistle.

Rom. 12.
6.

Being that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophesie, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercie, let him do it with chearfulnesse. Let love be without dissimulation. Hate that which is evil, and cleave unto that which is good. Be kinde one to

The second Sunday after the Epiphanie.

to another with brotherly love. In giving honour, go one before another. Be not slothfull in the businesse which ye have in hand. Be fervent in spirit. Apply your selves to the time. Rejoyce in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessitie of the saints. Be readie to harbour. Blesse them that persecute you. Blesse I say and curse not. Be merry with them that are merrie. Weep with them that weep. Be of like affection one to wards another. Be not high minded, but make your selves equal to them of the lower sort.

The Gospel.



And the third day was there a marriage in Cana a citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his disciples) unto the marriage. And when the wine failed the mother of Iesus said unto him, They have no wine. Iesus said unto her, Woman what have I to do with thee: mine hour is not yet come. His mother said unto the ministers, whatsoever he saith unto you, do it. And there were standing there six water pots of stone, after the maner of the purifying of the Jews, containing two or three firkins apiece. Iesus said unto them, Fill the water pots with water. And they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water, knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glorie, and his disciples beleebed on him,

John 2. 1.

The

The third Sunday after the Epiphanie.

The Collect.

Almightie and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Rom. 12.
16.

Be not wise in your own opinions. Recompense to no man evil for evil. Provide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodnesse.

The Gospel.

Mat. 8. 1.

When he was come down from the mountain, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus said unto him, Tell no man, but go and shew thy self to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse unto them. And when Jesus was entred into Capernaum, there came unto him a centurion, and besought him, saying, Master, my servant lieth at home sick of the palsey, and is grievously pained. And Jesus said, When I come unto him, I will heal him. The centurion answered and said, Sir, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed. For I also my self am a man subject to the authoritie

The fourth Sunday after the Epiphanie.

authoritie of another, and haue souldiers under me : and I say unto this man, Go, and he goeth: & to another man Come, and he cometh : and to my seruant, Do this, and he doth it. When Iesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I haue not found so great faith in Israel. I say unto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Jacob, in the kingdome of heaven : But the children of the kingdome shall be cast out into utter darknesse, there shall be weeping and gnasbing of teeth. And Iesus said unto the Centurion, Go thy way, and as thou beleeebest, so be it unto thee. And his seruant was healed the self same hour.

The fourth Sunday after the Epiphanie.

The Collect.

GOD which knowest us to be set in the mids of so many and great dangers, that for mans frailnesse we cannot alway stand uprightly : grant to us the health of bodie and soul, that all those things which we suffer for sin, by thy help we may well passe and overcome through Christ our Lord.

The Epistle.

Et every soul submit himself unto the authority of the higher powers : For there is no power but of God. The powers that be, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God : but they that resist, shall receiue to themselves damnation. For Rulers are not fearfull unto them that do good, but to them that do evil. Wilt thou be without fear of the power : do well then, and so shalt thou be praised of the same : for he is the minister of God for thy wealth. But if thou do that which is evil, then fear : for he beareth not the sword for nought : for he is the minister of God to take vengeance on them that do evil. Wherefore ye must needs obey, not only for fear

Rom.
13.1.

The fourth Sunday after the Epiphanie.

fear of benegance, but also because of conscience: and e
ben for this cause pay ye tribute: for they are Gods mi
nisters serbing for the same purpose. Gibe t)eberse man
therefore his dutie: tribute, to whom tribute belongeth.
custome to whom custome is due: fear, to whom fear
belongeth: honour, to whom honour pertaineth.

The Gospel.

Matth.
8. 23.

AD when he entred into a ship, his disciples
followed him. And behold, there arose a great
tempest in the sea, insomuch as the ship was
covered with waves, but he was asleepe. And
his Disciples came to him, and awoke him, saying, Ma
ster, save us, we perish. And he said unto them, Why are
ye fearfull, O ye of little faith? Then he arose and rebu
ked the windes and the sea, and there followed a great
calm. But the men marvelled, saying, What manner of
man is this that both windes & sea obey him? And when
he was come to the other side, into the countrey of the
Gergesites, there met him two possessed of devils, which
came out of the graves, and were out of measure fierce so
that no man might go by that way. And behold, they cri
ed out, saying, O Jesu, thou Son of God, what have we
to do with thee? Art thou come hither to torment us be
fore the time? And there was a great way off from them
an herd of many swine feeding. So the devils besought
him, saying, If thou cast us out, suffer us to go into the
herd of swine. And he said unto them, Go your wayes.
Then went they out, & departed into the herd of swine.
And behold, the whole herd of swine was carried head
long into the sea, and perished in the waters. Then they
that kept them fled, and went their wayes into the City,
and told eberse thing, and what had happened unto the
possessed of the devils. And behold, the whole City came
out to meet Jesus: And when they saw him, they be
sought him that he would depart out of their coastis.

The

The fifth Sunday after the Epiphanie.

The Collect.

LORD, we beseech thee to keep thy church and household continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Reat upon you as the Elect of God, tender mercy, kindnesse, humblenesse of minde, meeknesse, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one bodie: and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisdom. Teach and exhort your own selves in Psalms, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God the father by him.

Col. 3.

12.

The Gospel.

The kingdome of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and sayd unto him, Sir, didest not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The envious man hath done this. The servants said unto him, Wilt thou then that we go and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together until the harvest, and in the

March.

13. 24.

The Sunday called Septuagesima:
the time of harvest, I will say to the reapers, Gather ye
first the tares, and binde them together in sheaves to be
burnt, but gather the wheat into my barn.

The sixth Sunday (if there be so many) shall have the same Col-
lect, epistle and gospel, that was upon the fifth Sunday.

The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee favourably to hear the pray-
ers of thy people, that we which are justly punished
for our offences, may be mercifully delivered by thy good-
nesse, for the glorie of thy name, through Jesus Christ
our Saviour, who liveth and reigneth world without
end. Amen.

The Epistle.

1 Cor.
9. 24.

Receiue ye not, how that they which run in a
course, run all, but one receiveth the reward?
So run that ye may obtain. Every man that
proveth masteries, abstaineth from all things:
and they do it to obtain a crown that shall perish: but
we to obtain an everlasting crown. I therefore so run,
not as at an uncertain thing: so fight I, not as one that
beateth the ay: but I tame my bodie, and bring it into
subjection, lest by any means it come to passe, that when I
have preached to other, I my self should be a cast away.

The Gospel.

Marth.
20. 1.

The Kingdome of heaven is like unto a man
that is an householder, which went out early in
the morning to hire labourers into his vine-
yard. And when the agreement was made
with the labourers for a peny a day, he sent them into his
Vineyard. And he went out about the third hour, and
saw other standing idle in the market place, and said un-
to them, Go ye also into the vineyard, and whatsoever
is right I will give you, and they went their way. Again
he went out about the sixth and ninth hour, and did like-
wise.

The Sunday called Sexagesima.

wise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last untill the first. And when they did come that came about the eleventh hour, they received every man a penny. But when the first came also, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equall with us, which have borne the burden and heat of the day. But he answered unto one of them, and said, friend, I do thee no wrong: Didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawfull for me to do as me listeth with mine own goods? Is thine eye evill because I am good? So the last shall be first, and the first shall be last, for many be called, but few be chosen.

The Sunday called Sexagesima.

The Collect.

LORD God, which seest that we put not our trust in any thing that we do: mercifully grant, that by thy power we may be defended against all aduersity, through Iesus Christ our Lord.

The Epistle.

YE suffer fools gladly, seeing your selves are wise. For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein soever any man dare


2. Cor.
11. 14.

The Sunday called Sexagesima.

be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speak as a fool) I am more. In labours more abundant, in stripes above measure, in prison more plentifully, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. I was once stoned. I suffered thrice ship-wrack. Night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own nation, in jeopardies among the heathen, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labour and travell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes: Beside the things which outwardly happen unto me, I am cumbered daily, and do care for all congregations. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

Luke 8. 4.

hen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fel by the way side, and it was troden down, and the fowls of the air devoured it up. And some fel on stones, & as soon as it was sprung up, it withered away, because it lacked moistnes. And some fel among thorns, and the thorns sprang up with it, and choaked it. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And as he said these things, he cried. He that hath ears to hear, let him hear. And his disciples asked him, saying, What maner of similitude is this? And hee said, Unto you it is given to know the

secrets

The Sunday called Quinquagesima.

secrets of the kingdome of God, but to other by parables; that when they see, they should not see, and when they hear they should not understand. The parable is this. The seed is the word of God. Those that are beside the way, are they that hear: then cometh the devill, and taketh away the word out of their hearts, lest they should beleve and be saved. They on the stones, are they which when they hear, receive the word with joy, and these have no roots, which for a while beleve, and in time of temptation go away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lord which dost teach us, that all our doings without charity, are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all vertues, without the which whosoever lieth, is counted dead before thee: Grant this for thine only Sonne Iesus Christs sake.

The Epistle.

Though I speak with tongues of men and of Angels, and have no love, I am even as sounding brasse, or as a tinkling cymball. And though I could prophesie, & understand all secrets, & all knowledge: yea, if I have all faith, so that I could move mountaine out of their places, & yet have no love, I am nothing. And though I bestow all my goods to feed the poore, & though I gave my body even that I burned, & yet have no love, it profiteth me nothing. Love suffereth long, and is courteous, love envieth not, love doth not frowardly, swell-eth not, dealeth not dishonestly, seeketh not her own, is


1. Cor. 13. 1

The Sunday called Quinquagesima.

not provoked to anger, thinketh none evil, rejoiceth not in iniquity, but rejoiceth in the truth, suffereth all things, beleebeth all things, hopeth all things, endureth all things. Though that prophesying fail, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is imperfect, and our prophesying is imperfect: but when that which is perfect is come, then that which is imperfect shall be done away. When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe: but as soon as I was a man, I put away childishness. Now we see in a glasse, even in a dark speaking: but then shall we see face to face. Now I know imperfectly: but then shall I know even as I am known. Now abideth faith, Hope, and Love, even these three: but the chief of these is Love,

The Gospel.

Luke 18. 31

 Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, & all shall be fulfilled which are written by the Prophets of the Son of man. For he shall be delivered unto the Gentiles, & shall be mocked, & despitefully intreated, & spitted on. And when they have scourged him, they will put him to death, & the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certain blind man sat by the high way side begging: & when he heard the people passe by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu, thou Son of David have mercy on me. And they which went before rebuked him, that he should hold his peace: but hee cryed so much the more, Thou Son of David, have mercy on mee. And Jesus stood still, and commanded him to be brought unto him. And when he was come neer, hee asked him, saying, What wilt thou that I do unto

The first day of Lent.

unto thee? And he said, Lord, that I might receiue my sight. And Iesus said unto him, Receiue thy sight, thy faith hath saved thee. And immediatly hee receiued his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

¶ The first day of Lent.

The Collect.

A Almighty and euerlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and knowing our wretchednes, may obtain of thee, the God of all mercie, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Turn you unto mee with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turn and forgive: and after his chastening, he shall let your increase remain for meat and drinke offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the congregation, and gather the people together: warn the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord between the Porch and the Altar, weeping and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the heathen, Where is now their God?

The

The first Sunday in Lent.

The Gospel.

Matt. 6. 16

When ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theeves break thorow and steal, but lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow, nor steal. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty daies and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions, in righteousness and true holinesse, to thy honour and glory, which livest and reignest, &c.

The Epistle.

2 Cor. 6. 1.

We as helpers exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let us give none occasion of evill, that in our office be found no fault: but in all things let us behave our selves as the Ministers of God, in much patience, in afflictions, in necessities, in anguish, in stripes, in imprisonments, in stripes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in love unfained, in the word of truth, in the

The second Sunday in Lent.

the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers, and yet true: as unknown, and yet known: as dying and behold, we live: as chastened, and not killed: as sorrowing, and yet alwayes merry: as pooz, and yet making many rich: as habing nothing, and yet possessing all things.

The Gospel.

¶ Then Jesus was led away of the Spirit into the wilderness to bee tempted of the devill. And when hee had fasted fourty dayes and fourty nights, hee was at the last an hungred. And when the tempter came to him, hee said, If thou be the Sonne of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy City, and setteth him on a pinnacle of the Temple, and saith unto him, If thou be the Sonne of God, cast thy self down headlong: for it is written, Hee shall give his Angels charge over thee, and with their hands they shall hold thee up, lest at any time thou dash thy foot against a stone. And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devill taketh him up into an exceeding high mountain, and shewed him all the kingdomes of the world, and the glory of them, and saith unto him, All these will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Avoid Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devill lefth him, and behold, the Angels came and ministred unto him. Math. 4.1.

¶ The second Sunday in Lent.

The Collect.

Almighty God which doest see that we have no power of our selves to help our selves: keep thou us both,

The ii. Sunday in Lent.

both outwardly in our bodies, and inwardly in our souls, that we may be defended from all aduersities which may happen to the body, & from all evil thoughts which may assault and hurt the soul, through Iesus Christ, &c.

The Epistle.

1. Thes.
4. 1.



Ve beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, even as ye have receiued of us, how ye ought to walk, and to please God, for ye know what commandments we gave you by our Lord Iesus Christ. For this is the will of God, even your holinesse: that ye should abstain from fornication, and that every one of you should know how to keep his vessel in holinesse and honour, and not in the lust of concupiscence, as do the heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the abenger of all such things, as we told you before, and testified. For God hath not called us unto uncleannesse, but unto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

Math
15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed unto him, saying, Have mercie on me, O Lord, thou Sonne of David: my daughter is pitiously vexed with a devill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord help me. He answered and said, It is not meet to take the childzens bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which

fall

The iii. Sunday in Lent.

fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almighty God, look upon the heartie desires of thy humble servants, and stretch forth the right hand of thy majestie to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

BE ye the followers of God, as dear children, and walk in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet labour to God. As for fornication and all uncleanness, or covetousness, let it not be once named among you, as it becometh Saints, or filthiness, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person, (which is a worshipper of Images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the spirit consisteth in all goodness, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitfull works of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest; for whatsoever is manifest, the same is light. Ephes. 5.1.

Where

The iii. Sunday in Lent.

Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

The Gospel.

Luke 11.
24.

Efus was casting out a devil that was dumb. And when he had cast out the devil, the dumb spake, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self is desolate, and one house doeth fall upon another. If Satan also be divided against him self, how shal his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt, the kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he posselleth are in peace: but when a stronger then he cometh upon him, and overcometh him, he taketh from him all his harnesse, wherein he trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh throzow dry places, seeking rest; and when he findeth none, he saith, I will return again into my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuneth, that as he spake these things, a certain woman of the company lift up her voyce, and said unto him, Happy is the womb that bare thee, and the paps which gave thee suck. But he said, Yea happy are they that hear the word of God and keep it.

The

The fourth Sunday in Lent.

The Collect.

GRANT we beseech thee, almighty **GOD**, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord **Iesus Christ**. Amen.

The Epistle.

Tell me (ye that desire to be under the Law) do ye not hear of the law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and he which was born of the bond-woman was born after the flesh: but he which was born of the free woman, was born by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount **Sina**, which gendereth unto bondage, which is **Agar**: for mount **Sina** is **Agar** in Arabia, and bordereth upon the citie which is now called **Ierusalem**, and is in bondage with her children. But **Ierusalem** which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren, that bearest no children, break forth and cry thou that trabellest not: for the desolate hath many more children then she that hath an husband. Brethren, we are after **Isaac** the children of promise. But as then he that was born after the flesh, persecuted him that was born after the spirit: even so it is now. Nevertheless, what saith the scripture? Put away the bond-woman and her sonne: for the sonne of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free-woman.

The Gospel.

Jesus departed over the sea of **Galilee**, which is the sea of **Tiberias**, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And **Iesus** went up into a mountain, and there he sate with his disciples.

The fifth Sunday in Lent.

riples. And Easter (a feast of the Jews) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, whence shall we buy bread, that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Petres brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the men sate down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle.

Hebr.
9.11.



Christ being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entred in

once

The fifth Sunday in Lent.

once into the Holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himself without spot to God, purge your consciences from dead works, for to serue the liuing God? And for this cause is he the Mediator of the new Testament, that through the death which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Which of you can rebuke me of sin? If I say the truth, why do ye not beleeeue me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jewes, and said unto him, Say we not well, that thou art a Samaritane, and hast the devil? Jesus answered, I haue not the devil: but I honour my father, and ye haue dishonoured me. I seek not mine own praise, there is one that seeketh and iudgeth. Verily verily I say unto you, If a man keep my saying, he shall neuer see death. Then said the Jewes unto him, Now we know that thou hast the devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall neuer taste of death. Art thou greater then our father Abraham which is dead? And the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, mine honour is nothing: It is my father that honoureth me, which ye say is your God, and yet ye haue not known him: but I know him. And if I say, I know him not, I shalbe a lyar like unto you. But I know him, & keep his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Jewes unto him, Thou art not yet fiftie yeers old, & hast thou seen

John
8.49.

The Sunday next before Easter.

seen Abraham? Jesus said unto them, Verily, verily I say unto you, Per Abraham was born, I am. Then took they up stones to cast at him, But Jesus hid himself, and went out of the temple.

¶ The Sunday next before Easter.

The Collect.

Almightie and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, & to suffer death upon the crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, & be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Philip.
2.5.

Let the same mind be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robberie to be equall with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, & became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confesse that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Matth.
26.1.

And it came to passe, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two dayes shall be Easter, and the son of man shall be delivered over to be crucified. Then assembled together the chief Priests and the Scribes, & the elders of the people, unto the palace of the high priest, (which was called Caiaphas) & held a council, that

Sunday next before Easter.

that they might take Iesus by subtiltie, & kill him. But they said, Not on the holiday, lest there be an uproar among the people. When Iesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an Alabaſter box of precious ointment, and poured it on his head as he ſate at the board. But when his diſciples ſaw it, they had indignation, ſaying, Whereto ſerbeth this waſte? This ointment might have been wel ſold, and giben to the pooꝛ. When Iesus underſtood that, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me. For ye have the pooꝛ alwayes with you, but me ye ſhall not have alwayes. And in that ſhe hath caſt this ointment on my bodie, ſhe did it to burie me. Verily I ſay unto you, Whereſoeuer this goſpel ſhall be preached in all the world, there ſhall alſo this be told that ſhe hath done for a memorizall of her. Then one of the twelve (which was called Judas Iſcariot) went unto the chief Priests, & ſaid unto them, What will ye giue me, and I will deliver him unto you? And they appointed unto him thirtie pecies of ſilber. And from that time ſorth he ſought opportunitie to betray him. The firſt day of ſweet bread, the diſciples came to Iesus, ſaying to him, Where wilt thou that we prepare for thee to eat the paſſeover? And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand, I will keep my Eaſter by thee with my diſciples. And the diſciples did as Iesus had appointed them, and they made readie the paſſeover. When the even was come, he ſate down with the twelve: & as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me. And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord, Is it I? He answered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Son of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been

Sunday next before Easter.

good for that man if he had not been bozrn. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, & when he had given thanks, he brake it, and gave it to the disciples, & said, Take, eat, this is my bodie. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sins. But I say unto you, I wil not drink henceforth of this fruit of the vine-tree, until that day when I shal drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is witten, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Jesus with them unto a farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to wax sorrowfull and heavie. Then said Jesus unto them, My soul is heavie even unto the death: tarry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt. And he came unto the disciples and found them asleep, and said unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: The spirit is willing, but the

Sunday next before Easter.

the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came & found them asleep again, for their eyes were heauie. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us bee going, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords & staves, sent from the chief Priests and elders of the people. But he that betrayed him gave them a token, saying, Whomsoever I kisse, the same is he, hold him fast. And forthwith he came to Iesus and said, Hail master, and kissed him. And Iesus said unto him, friend, wherefore art thou come? Then came they, and laid hands on Iesus, and took him. And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and strook a seruant of the high Priest, and smote off his ear. Then said Iesus unto him, Put up thy sword into the sheath: for all they that take the sword, shal perish with the sword. Thinkest thou that I cannot now pray to my Father, and hee shall giue mee even now moze then twelue legions of angels? But how then shall the Scriptures bee fulfilled? For thus it must be. In that same hour said Iesus to the multitude, Ye be come out as it were to a thief, with swords and staves for to take me. I sate daily with you teaching in the temple, and ye took me not. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Iesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off unto the high Priests

Sunday next before Easter.

palace, and went in, and sate with the servants to see the end. The chief Priests and elders, and all the councell sought false witness against Jesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three dayes. And the chief Priest arose, and said unto him, Answerest thou nothing? Why doe these bear witness against thee? But Jesus held his peace. And the chief Priest answered, and said unto him, I charge thee by the living God that thou tell us whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, & coming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Behold, now yee have heard his blasphemy, what think ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter sate without in the Court, & a Damofell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again hee denied with an oath, saying, I doe not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art even one of them, for thy speech bewrayeth thee. Then began hee to curse and to sweare, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Jesus, which said unto him, before the cock crow thou shalt deny me thrice;

Sunday next before Easter.

thrice : and he went out, and wept bitterly. When the morning was come, all the chief Priests and Elders of the people held a councell against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilat the Deputy. Then Judas which had betrayed him (seeing that hee was condemned) repented himself, and brought again the thirtie plates of silver to the chief Priests and Elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsell, and bought with them a potters field to bury strangers in. Wherefore the field is caled Acheldama, that is, the field of blood, untill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Jews ? Jesus said unto him, Thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee ? And he answered him to never a word, insomuch that the Deputy marvelled greatly. At that Feast the deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ ? For he knew that for envy they had delivered him. When he was set down to give judgment, his wife sent unto him, saying, Have

Sunday next before Easter.

thou nothing to do with that iust man, for I habe suffer-
ed this day many things in my sleep because of him. But
the chief priests and elders perswaded the people that
they should ask Barabbas, and destroy Iesus. The De-
puty answered, and said unto them, Whether of the
t'wain will ye that I let loose unto you? They said, Ba-
rabbas. Pilate said unto them, What shall I do then
with Iesus, which is called Christ? They all said unto
him, Let him be crucified. The Deputy said, What
evil hath he done? But they cryed the more, saying, Let
him be crucified. When Pilate saw that he could pre-
vail nothing, but that more businesse was made, he took
water and washed his hands before the people, saying, I
am innocent of the bloud of this iust person, see ye. Then
answered all the people and said, His bloud be on us,
and on our children. Then let he Barabbas loose unto
them, and scourged Iesus, and delibered him to be cruci-
fied. Then the souldiers of the deputy took Iesus in-
to the com mon hall, and gathered unto him all the com-
pany, and they stripped him, and put on him a purple
robe, and platted a crown of thorns, and put it upon
his head, and a reed in his right hand, and bowed the
knee before him, and mocked him, saying, Hail King of
the Jews. And when they had spit upon him, they took
the reed, and smote him on the head, and after that they
had mocked him, they took the robe off him again, & put
his own raiment on him, and led him away to crucifie
him. And as they came out, they found a man of Cy-
rene, named Simon, him they compelled to bear his
crosse. And they came unto the place which is called
Golgotha (that is to say, a place of dead mens skuls) and
gave him vineger mingled with gall to drinke. And when
he tasted thereof, he would not drinke. When they had cru-
cified him, they parted his garments, and did cast lots,
that it might be fulfilled which was spoken by the Pro-
phet, They parted my garments among them, and upon
my

Sunday next before Easter

my besture did they cast lots. And they sate and watched him there, and set up ouer his head the cause of his death written, This is JESUS, the King of the Jews. Then were there two theeues crucified with him, one on the right hand, & the other on the left. They that passed by, reviled him, wagging their heads, & saying, Thou that destroyedst the temple of God, and didst build it in thre dayes, save thy selfe. If thou be the Son of GOD come down for the crosse. Likewise also the high priests mocking him, with the scribes and elders said, He saved other, himself he cannot save. If he be the king of Israel, let him now come downe from the crosse, and we wil beleebe him. He trusted in God, let him deliver him now, if he wil have him: for he said, I am the Son of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt hour was there darknes over all the land untill the ninth hour. And about the ninth houre, Jesus cryed with a loud voice, saying, Eli, Eli, lama- sabach-thani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a sponge, and when he had filled it full of vineger, he put it on a reed, & gave him to drink. Other said, Let be, let us see whether Elias will come and deliver him. Jesus, when he had cryed again with a loud voyce, yeelded up the Ghost. And behold, the bail of the temple did rend in two parts from the top to the bottome, & the earth did quake, & the stones rent, and graves did open, and many bodiees of saints which slept, arose, and went out of the graves, after his resurrection, and came into the holy city, & appeared unto many. When the centurion, & they that were with him watching Jesus, saw the earthquake, & those things which happened, they feared greatly, saying, Truly this was the Son of God. And many women were there (beholding him afar off) which followed Jesus from Galilee ministering unto

Munday before Easter.

unto him : among which was Mary Magdelene, and Mary the mother of James and Ioses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esay 63. 1.

What is he this that cometh from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-press? I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall besprinkle my clothes, and so will I stain all my rayment. For the day of vengeance is assigned in my heart, and the year when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventnesse sustained me. And thus will I tread down the people in my wrath, & bathe them in my displeasure, and upon the earth will I lay their strength. I wil declare the goodnes of the Lord, yea and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own labour, and according to the multitude of his loving kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them: Of every love and kindnesse that he had unto them, he redeemed them. He hath borne them, & carried them up ever since the world began. But after they provoked him to wrath, & vexed his holy mind, he

Munday before Easter.

he was their enemy, & fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? where is he that hath giben his holy Spirit among them? He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himself an everlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath giben of God, giveth him rest. Thus, O God, hast thou led thy people, to make thy selfe a glorious name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousy, thy strength, the multitude of thy mercies, and thy loving kindnesse will not be entreated of us? yet art thou our father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our father and redeemer, & thy name is everlasting. O Lord, wherefore hast thou led us out of the way? wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

After two dayes was Easter, and the dayes of Mar. 14. 1
sweet bread. And the high priests & the scribes sought how they might take him by craft, & put him to death. But they said, Not in the feast day, lest any businesse arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sate at meat, there came a woman having an alabaster box of oyntment called Nard, that was pure and costly,

Munday before Easter.

costly, and she brake the box, & poured it upon his head. And there were some that were not content within themselves, and said, what needed this wast of ointment? for it might have been sold for more then three hundred pence, & have been given to the pooz: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the pooz with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. She hath done that she could, she came afoze, hand to anoint my body to the burying. Verily, I say unto you, wheresoever this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot one of the twelve, went away unto the high priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Pasche) his disciples said unto him, where wilt thou that we goe and prepare, that thou mayest eat the Pasche? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say ye unto the goodman of the house, The Master saith, where is the guest chamber, where I shall eat the Pasche with my disciples? And he will shew you a great parlor paved and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the pasche. And when it was now eventide, he came with the twelve: and as they sate at board, and did eat, Jesus said, Verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered

Munday before Easter.

red and said unto them, It is one of the twelve, even he that dipperth with me in the platter. The Sonne of man truly goeth as it is witten of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and when he had given thanks, he brake it and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, untill that day that I drink it new in the Kingdome of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: for it is witten, I will smite the shepherd, & the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, & he said to his Disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed, & to be in an agony, & said unto them, My soul is heavie even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the hour might passe from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: Nevertheless, not as I will, but as thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon sleepest

Munday before Easter.

sleepest thou? Couldst not thou watch one hour? Watch
 ye and pray, lest ye fall into temptation: the spirit truly
 is ready, but the flesh is weak. And again he went aside
 and prayed, and spake the same words: And he return-
 ed, and found them asleep again, for their eyes were hea-
 vie, neither wist they what to answer him. And he came
 the third time, and said to them, Sleep henceforth,
 and take your ease, it is enough. The hour is come, be-
 hold, the Son of man is betrayed into the hands of sin-
 ners. Rise up, let us go: lo, he that betrayeth me is at
 hand. And immediately, while he yet spake, cometh Ju-
 das (which was one of the twelve) and with him a great
 number of people, with swords and staves, from the high
 Priests, and Scribes, and Elders. And he that betrayed
 him, had given them a generall token, saying, Whomso-
 ever I do kisse, the same is he, take and lead him a way
 warily. And as soon as he was come, he goeth straight-
 way to him, and saith unto him, Master, Master, and kis-
 sed him. And they laid their hands on him, and took
 him. And one of them that stood by, drew out a sword,
 and smote a servant of the high Priests, and cut off his
 ear. And Jesus answered, & said unto them, Ye be come
 out as unto a thief, with swords and staves for to take
 me: I was daily with you in the temple teaching, and ye
 took me not: But these things come to passe, that the
 Scriptures should be fulfilled. And they all forsook him,
 and ran away. And there followed him a certain young
 man clothed in linen upon the bare, and the young men
 caught him, and he left his linen garment, and fled from
 them naked. And they led Jesus away to the high Priest
 of all, and with him came all the high Priests, and the
 Elders, and the Scribes. And Peter followed him a
 great way off (even till he was come into the Palace of
 the high Priest) and he sate with the servants, & warm-
 ed himself at the fire. And the high Priests and all the
 Councell sought for witnesse against Jesus to put him

Munday before Easter.

to death, and found none : for many bare false witnesse against him, but their witnesse agreed not together. And there arose certain, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three daies I will build another made without hands. But yet their witnesse agreed not together. And the high Priest stood up among them, and asked Iesus, saying, Answerest thou nothing? How is it that these bear witnesse against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou Christ the Sonne of the blessed? And Iesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesse? Ye have heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with staves, and to say unto him, A read. And the servants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himself, she looked on him, and said, Wast not thou also with Iesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cock crew. And a damosell (when she saw him) began again to say unto them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembred the word that Iesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

Tuesday

Tuesday before Easter.

The Epistle.

Ifay
50 5.

IHe Lord God hath opened mine ear, therefore
can I not say nay, neither withdraw my self:
but I offer my back unto the smiters, and my
cheeks to the nipers. I turn not my face
from shame and spitting, and the Lord God shall help
me, therefore shall I not be confounded. I have hardened
my face like a flint stone: for I am sure that I shall not
come to confusion. He is at hand that justifieth me: who
will then go to law with me? let us stand one against
another. If there be any that wil reason with me, let him
come here forth to me. Behold, the Lord God standeth by
me: what is he then that can condemn me? Lo, they
shall be like as an old cloth, the moth shall eat them up.
Therefore whoso feareth the Lord among you, let him
hear the voice of his servant, whoso walketh in dark-
nesse and no light shineth upon him, let him put his trust
in the Name of the Lord, and hold him up by his God.
But take heed, ye all kindle a fire of the wrath of God,
and stirre up the coals. walk on in the glistering of your
own fire, and in the coals that ye have kindled. This
cometh unto you from my hand, namely, that ye shall
sleep in sorrow.

The Gospel.

Mark.
15. 1.

And anon in the dawning, the high Priests held
a councell with the Elders, and the Scribes,
and the whole Congregation, & bound Jesus,
and led him a way, and delibered him to Pilate:
And Pilate asked him, Art thou the King of the Jews?
And he answered, and said unto him, Thou sayest it. And
the high Priests accused him of many things. So Pilate
asked him again, saying, Answerest thou nothing? Be-
hold how many things they lay to thy charge. Jesus an-
swered yet nothing, so that Pilate marvelled. At that
feast Pilate did delibet unto them a prisoner, whom
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Tuesday before Easter.

toeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had euer done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? for he knew that the high Priests had delibered him of envie. But the high Priests moved the people, that he should rather deliber Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him whom ye call the King of the Jews? And they cryed again, Crucifie him. Pilate said unto them, What evil hath he done? And they cryed the moze fervently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thorns, and crowned him withall, and began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skulls) And they gave him to drink wine mingled with myrrhe: but he receibed it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, The King of the Jews. And they crucified with

Tuesday before Easter.

him two theebes, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying: Ah, wretch, thou that destroyest the Temple, and buildest it again in thre dayes, save thy self, and come down from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the crosse, that we may see, and beleebe: And they that were crucified with him, checked him also. And when the sixth houre was come, darknesse arose over all the earth untill the ninth houre. And at the ninth houre, Jesus cryed with a loud voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a sponge full of binger, and put it on a reed, and gave him to drinke, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cryed with a loud voyce, and gave up the Ghost. And the vail of the Temple rent in two pieces from the top to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gave up the Ghost, he said, Truly, this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women which came up with him to Jerusalem. And now when the Even was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the citie of Arimathea, a noble Counsellour, which also looked for the kingdom of God, came and went in boldly

unto

Wedneſday before Eaſter.

unto Pilate, and begged of him the bodie of Jeſus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joſeph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewen out of a rock, and rolled a ſtone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joſes beheld where he was laid.

Wednesday before Eaſter.

The Epiſtle.

Whereas is a Teſtament, there muſt alſo of ne- Heb 9. 16.
ceſſitie be the death of him that maketh the Teſtament. For the Teſtament taketh authoritie when men are dead. For it is yet of no value as long as he that maketh the Teſtament is alive. For which cauſe alſo neither the firſt Teſtament was ordained without blood. For when Moſes had declared all the Commandments to all the people according to the Law, he took the blood of calves, and of goats, with water and purple wooll, and hyſope, and ſprinkled both the book and all the people, ſaying, This is the blood of the Teſtament, which God hath appointed unto you. Moſes alſo he ſprinkled the Tabernacle with blood alſo, and all the miniſtring veſſels. And almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion. It is need then that the ſimilitudes of heavenly things be purified with ſuch things, but that the heavenly things themſelves be purified with better ſacrifices then are thoſe. For Chriſt is not entred into the holy places that are made with hands (which are ſimilitudes of true things) but is entred into very heaven, for to appear now in the ſight of God for

Wednesday before Easter.

us : not to offer himself often, as the high Priest entred into the holy place every yeer with strange blood (for then he must have often suffered since the world began : but now in the end of the world hath he appeared once to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement : even so Christ was once offered, to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The Gospel.

Luke 22.1.

The feast of sweet bread diew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high Priests and Officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunitie to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessitie the Pascheover must be offered. And he sent Peter and John, saying, Go, and prepare us the Pascheover, that we may eat it. They said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entred in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the ghest chamber, where I may eat the Pascheover with my Disciples? And he shall shew you a great parlour paved, there make ready. And they went and found as he had said unto them, and they made ready the Pascheover. And when the houre was come, he sate down, and the twelve apostles with him.

And

Wednesday before Easter.

And he said unto them, I have inwardly desired to eat this Pascheover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authoritie over them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministereth. Ye are they which have abidden with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed to me, that ye may eat and drink at my table in my kingdom, & sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the Cock shall

Wednesday before Easter.

shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? and they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet the same which is written, must be perfozmed in me; Euen among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down and prayed, saying, Father, if thou wilt, remobe this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heauen, comfortng him. And he was in an agony, and prayed the longer, and his sweat was like drops of bloud trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heavinesse, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelue, went before them, and pressed nigh unto Iesus, to kisse him. But Iesus said unto him, Judas, betrayest thou the Son of man with a kisse? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high priests, and strook off his right ear. Iesus answered, and said, Suffer ye thus far sooth. And when he touched his ear, he healed him. Then Iesus said unto the high priests and rulers of the temple, and the elders which

Wednesday before Easter.

Which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me, but this is even your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set down together, Peter also sat down, among them. But when one of the wenches beheld him as he sat by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him: and when they had blindfolded him, they strook him on the face, and asked him, saying; Aread, who is he that smote thee? And many other things despitefully said they against him. And as soon as it was day, the elders of the people, and the high priests and scribes came together, and led him into their counsell, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not beleebe me: and if I ask you, you will not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witnesse? For we our selves have heard of his own mouth.

Thursday before Easter.

The Epistle.

1 Cor. 11.
27.




This I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, and I partly beleve it. For there must be sects among you, that they which are perfect among you may be known, when ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eat, this is my body, which is broken for you: This do ye in the remembrance of me. After the same manner also he took the cup when Supper was done, saying, This cup is the new Testament in my blood: This do, as oft as ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body: For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastened, that

Thursday before Easter.

that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, carry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

 The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king. And Pilate opposed him, saying, Art thou the king of the Jews? He answered him and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I finde no fault in this man. And they were the more fierce, saying, He mobeth the people, teaching thowout all Iury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arrayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perberteth the people, and behold, I examine him before you, and finde no fault in this man of those things wherof ye accuse

Luke 23.11

Thursday before Easter.

accuse him, no noz yet Herod. For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessitie he must have let one loose to them at that feast, And all the people cryed, at once saying, Away with him, and deliver us Barabbas (which for a certain insurrection made in the citie, and for a murder, was cast into prison) Pilate spake again unto them, willing to let Iesus loose. But they cryed saying, Crucifie him, crucifie him. He said unto them the third time, What evil hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cryed with loud voyces, requiring that he might be crucified: And the voyces of them, and of the high priests prevailed. And Pilate gave sentence that it should be as they required: and he let loose unto them him that for insurrection and murder was cast into prison, whom they had desired. And he delivered to them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the crosse, that he might bear it after Iesus. And there followed him a great company of people, and of women which bewailed and lamented him. But Iesus turned back unto them, and said, Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children: for behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what shall be done in the drie? And there were two evil doers led with him to be slain. And after that they were come to the place which is called Calvarie, there they crucified him, and the evil doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgive them, for they, wot

Thursday before Easter.

wot not what they do. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saved other men, let him save himself, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him bīneger, and said, If thou be the king of the Jews, save thy self. And a superscription was writtē over him with letters of Greeke, and Latine, and Hebrew, This is the king of the Jews. And one of the evill doers which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour: and there was a darknesse over all the earth, untill the ninth hour, and the sun was darkened, and the vail of the temple did rend even thozow the midst. And when Jesus had cryed with a loud voyce, he said, Father into thine hands I commend my Spirit. And when he had thus said, he gave up the ghost. When the centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood a far off beholding these things. And behold, there was a man named Joseph, a counsellor, and he was a good man and a just: the same had not consented to the counsel, and deed of them, which was of Arimathea, a citie of the Jews, which same also waited for the kingdom of God: he went unto Pilate and begged the body of Jesus, and took it down, and wrap-
ped

On good Friday.

pad it in a linnen cloth, and laide it in a sepulchre, that was hewen in stone, wherein neuer man before had been laide. And that day was the preparing of the sabbath, and the sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laide. And they returned, and prepared sweet odours, and ointment: but rested on the sabbath day according to the commandment.

On good Friday.

The Collect.

A Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who lieth and reigneth with thee and the holy Ghost, now and for ever. Amen.

A Almighty & everlasting God, by whose spirit & whole body of the Church is governed, & sanctified: receiue our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation & ministry, may truly and godly serue thee, through our Lord Iesus Christ.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and liue: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word: & so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, & be made one fold under one shepherd Iesus Christ our Lord, who lieth & reigneth, &c.

The Epistle.

Heb. 10. 1.

The Law (which hath but a shadow of good things to come, and not the very substance of things themselves) can neuer with those sacrifices which they offer year by year continually, make

On good Friday.

make the comers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sins every year. For the blood of Oxen and Goats cannot take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and Offering thou wouldst not have, but a body hast thou ordained me. Burnt offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Abode when he saith, Sacrifice and offering, and burnt sacrifices, and sin offerings thou wouldst not have, neither hast thou allowed them (which yet are offered by the law:) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every Priest is ready daily ministering, and offering often times one manner of oblation, which can never take away sins. But this man after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth carrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the Testament that I will make unto them: After those dayes (saith the Lord) I will put my Laws in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore, brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for us through the veil, (that is to say) by his flesh: and seeing also that we have an high Priest, which is ruler over:

On good Friday.

ouer the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wabering, (for he is faithfull that promised) and let us consider one another, to the intent that we may prouoke unto love, and to good works, not forsaking the fellowship that we haue among our selues, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.1.

When Iesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a Garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place: for Iesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of men, and ministers of the high Priests and pharisees) came thither with lanterns & firebrands, and weapons. And Iesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Iesus of Nazareth. Iesus said unto them, I am he. Judas also which betrayed him, stood with them. Alsoon then as he had said unto them, I am he, they went backward, & fell to the ground. Then asked he them again, Whom seek ye? they said, Iesus of Nazareth. Iesus answered, I haue told you that I am he: if ye seek me theretoze, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gapest me, haue I not lost one. Then Simon Peter habing a sword, drew it, and smote the high Priests servant, & cut off his right ear. The servants name was Malchus. Therfoze saith Iesus unto Peter, Put up thy sword into the sheath: shall I not drinke of the cup which my Father hath given me? Then the company, and the captain, & the ministers of the Jews, took Iesus and bound him, & led him

On good Friday.

him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, & so did another disciple: that disciple was known to the high priest, & went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was known to the high priest) & spake to the damosel that kept the doore, & brought in Peter. Then said the damosel that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants & ministers stood there, which had made a fire of coals, for it was cold, & they warmed themselves. Peter also stood among them, & warmed himself. The high priest then asked Jesus of his disciples, & of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the temple, whither all the Jews have resorted, and in secret have I spoken nothing. Why askest thou me? ask them which heard me, what I said unto them: Behold, they can tel what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I have evil spoken bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood & warmed himself. Then said they unto him, Art not thou also one of his Disciples? He denied it, and said, I am not. One of the servants of the high Priest (his cousin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again: and immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the

On good Friday.

the Pascheober. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews therfore said unto him, It is not lawfull for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thy self, or did other tel it thee of me? Pilate answered, Am I a Jew? thine owne nation, and high Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therfore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews, and said unto them, I finde in him no cause at all. Ye have a custome, that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Jews? Then cryed they all again, saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate took Jesus therfore and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hail King of the Jews, and they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I finde

On good Friday?

no fault in him. The same Jesus forth, wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high priests thereof, and the ministers saw him, they cried, Crucifie him, crucifie him, Pilate saith unto them, Take ye him, and crucifie him; for I finde no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer. Then said Pilate unto him, Speakest thou not unto mee? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldst have no power at all against mee, except it were given thee from above: therefore he that delivered me unto thee, hath the more sin. And from thenceforth sought Pilate means to loose him. But the Jews cryed, saying, If thou let him go, thou art not Cæsars friend; for whosoever maketh himself a king, is against Cæsar. When Pilate heard that saying, he brought Jesus forth, & sate down to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your king. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The high Priests answered, We have no king but Cæsar. Then delivered he him to them to be crucified. And they took Jesus, & led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens sculls, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, & put it upon the Crosse. The writing was Jesus of Nazareth, King of the Jewes. This title read many of the Jews: for the place, where Jesus was

On good Friday.

crucified, was near to the crosse, and it was written in Hebrew, Greek, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Iesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it, that the scripture might be fulfilled, saying, They have parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the Disciple whom he loved, standing, he saith unto his mother, Woman, behold thy son. Then said he to the Disciple, Behold thy mother. And from that hour the Disciple took her for his own. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So then stood a vessell by full of vineger: therefore they filled a sponge with vineger, and wound it about with hyssop, and put it to his mouth. As soon as Iesus then received the vineger, he said, It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remain upon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, & saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and forthwith

Easter Even.

with there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might beleve also. For these things were done, that the Scripture should be fulfilled, Ye shall not break a bone of him. And again, another Scripture saith, They shall look upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore, and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and Aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the odours, as the maner of the Jews is to bury. And in þe place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the sabbath of the Jews, for the sepulchre was nigh at hand,

¶ Easter Even.

The Epistle.

It is better (if the wil of God be so) that ye suffer for well doing, then for evil doing, forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring us to God, & was killed, as pertaining to the flesh, but was quickened in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptism also now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Je-

1. Pet. 3. 17.

Easter day.

Iesus Christ, which is on the right hand of God, and is gone
into heaue, angels, powers, & mights subdued unto him,

The Gospell.

Mat. 27-57

When the euen was come, there came a rich man of
Arimathea named Ioseph, which also was Ie-
sus disciple: he went unto Pilate, and begged the
body of Iesus. Then Pilate commanded the body to
be deliuered. And when Ioseph had taken the body, he
wrapped it in a clean linen cloth, and laid it in his new
tomb, which he had hewen out euen in the rock, and rol-
led a great stone to the doore of the sepulchre, and depart-
ed. And there was Mary Magdalene, and the other
Mary, sitting ouer against the sepulchre. The next day
that followeth the day of preparing, the high priests and
pharisees came together unto Pilate, saying, Sir, wee
remember that this deceiver said, while hee was yet a-
liue, After three daies I wil rise again. Command there-
fore, that the sepulchre be made sure untill the third
day, lest his disciples come and steal him away, and say
unto the people, Hee is risen from the dead: and the last
errour shall be worse then the first. Pilate said unto them,
Ye haue a watch: go your way, make it as sure as yee
can. So they went, and made the sepulchre sure with
the watchmen, and sealed the stone.



E A S T E R D A Y .

At Morning prayer in stead of the psalm, **O** come let us, &c.
these Antihemes shall be sung or said.

Christ rising again from the dead, now dieth not.
Death from henceforth hath no power upon him.
For in that he died, he died but once to put away sin: but
in that hee liueth, he liueth unto God. And so likewise
count your selues dead unto sin, but liuing unto God in
Christ Iesus our Lord.

Christ

Easter day:

Christ is risen again, the first fruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

The Collect.

Almighty God, which thzough thy onely begotten Son Iesus Christ hast overcome death, and opened unto us the gate of everlasting life: wee humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our minds good desires: so by thy continuall help, we may bring the same to good effect, thzough Iesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, now and eber.

The Epistle.

If ye be risen again with Christ, seek those things Col. 3. 1. which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shall shew himself, then shall ye also appear with him in glory. Mortifie therefore your earthly members, fornication, uncleannesse, unnaturall lust, evil concupiscence, and covetousnesse, which is worshipping of idols: for which things sake the wrath of God useth to come on the children of unbelief, among whom ye walked sometime, when ye lived in them.

The Gospel.

The first day of the Sabbath came Mary Magdalene early (when it was yet dark) unto the Sepulchre, & saw the stone taken away from the grave. Then she ran, & came to Simon Peter & to the other disciple, whom Iesus loved, and saith unto them, They have taken away the Lord out of the grave, & we cannot tell where they have laid him. Peter therefore went forth, & that other disciple, & came unto the Sepulchre. They ran both together, and that other

Munday in Easter week.

disciple did outrun Peter, and came first to the sepulchre. And when he had stouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & saw the linen clothes lie, and the naphin that was about his head not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple, which came first to the sepulchre; and he saw, and beleeved: for as yet they knew not the Scripture, that hee should rise again from death. Then the disciples went away again to their own home.

¶ Munday in Easter week.

The Collect.

A Almighty God, which through thy onely begotten Son Iesus Christ hast overcome death, & opened unto us the gate of everlasting life: wee humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires: so by thy continuall help we may bring the same to good effect through Iesus Christ our Lord, who lieth and reigneth, &c.

The Epistle.

Act. c. 34.

After opened his mouth, & said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Iesus Christ, which is Lord over all things. Which preaching was published thorow out all Iury, (and began in Galilee, after the baptisme which John preached) how God anointed Iesus of Nazareth with the holy Ghost, & with power. Which Iesus went about doing good, & healing al that were oppressed of the devil: for God was with him. And we are witnesses of all things which hee did in the land of the Jewes, & at Jerusalem, whom they slew & hanged on tree: Him God raised up the third day, & shewed him openly, not to all the people,

Munday in Easter week.

people, but to us witnesſes (choſen before of God for the ſame intent) which did eat & drinke with him after he roſe from death. And he commanded us to preach unto the people, and to teſtifie, that it is he which was ordained of God to be the iudge of the quick & the dead. To him giue all the Prophets witneſſe, that through his Name, whoſoever beleebeth in him ſhall receive remiſſion of ſins,

The Goſpel.

BEhold, two of his diſciples went that ſame day to Luke 24 13.
a town called Emmaus, which is from Jeruſalem about threescore furlongs, and they talked together of all the things that had hapned. And it chanced while they communed together and reaſoned, Jeſus himſelf drew near and went with them: But their eyes were holden that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another as ye walk, and are ſad? And the one of them (whoſe name was Cleophas) answered and ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things which have chanced there in theſe dayes? He ſaid unto them, What things? And they ſaid unto him, Of Jeſus of Nazareth which was a Prophet, mighty in deed and word before God and all the people, and how the high prieſts and our rulers delibered him to be condemned to death, & have crucified him: but we truſted that it had bin he which ſhould have redeemed Iſrael. And as touching all theſe things, to day is eben the third day that they were done. Yea, and certain women alſo of our company made us aſtoniſhed, which came early unto the Sepulchre, and found not his body, and came, ſaying, that they had ſeen a viſion of Angels, which ſaid that he was alive. And certain of them which were with us, went to the Sepulchre, and found it eben ſo as the women had ſaid, but him they ſaw not. And he ſaid unto them, O fools, and ſlow of heart to beleeve all \hat{e} the Prophets have ſpoken. Ought not Chriſt

Tuesday in Easter week.

to have suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted unto them in all Scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is far passed, And he went in to tarry with them. And it came to passe, as he sate at meat with them, hee took bread, & blessed it, and brake, & gave to them. And their eyes were opened, and they knew him: & he banished out of their sight. And they said betwene themselves, Did not our hearts burn within us, while he talked with us by the way, & opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter week.

The Collect.

A Almighty Father, which hast given thine only Son to die for our sins, & to rise again for our justification: Grant us so to put away the leaven of malice and wickednesse, that we may alway serbe thee in purenesse of liuing and truth, through Jesus Christ our Lord.

The Epistle.

Act. 13. 26.

Men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him,

Tuesday in Easter week.

him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a Sepulchre. But God raised him again from death the third day, & he was seen many daies of them which went with him from Galilee to Jerusalem, which are witnessses unto the people. And wee declare unto you, how that the promise which was made unto the fathers, God hath fulfilled unto their children, even unto us, in that hee raised up Jesus again, even as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, hee said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that hee had in his time fulfilled the will of God) fell on sleep, and was laid unto his fathers and saw corruption. But he whom God raised again, saw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgiveness of sins, and that by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I do a work in your dayes, which ye shall not beleeve, though a man declare it unto you.

The Gospel.

Jesus stood in the midst of his disciples and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed that they had seen a spirit. And hee said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even I, my self: handle me, & see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spoken,

Luk. 24. 36

The first sunday after Easter.

ken, he shewed them his hands & his feet. And while they beleebed not for joy, & wondred, he said unto them, Have ye here any meat? and they offered him a piece of a broiled fish, and of an hony combe. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of mee in the law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from death the third day, & that repentance and remission of sins should be preached in his Name among all nations, and must begin at Jerusalem. And ye are witnesses of these things.

¶ The first sunday after Easter.

The Collect.

A Almighty God which through, &c. As at the Communion upon Easter day.

The Epistle.

1. John. 5. 4.

Al that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This Jesus Christ is he that came by water & blood: not by water only, but by water & blood. And it is the spirit that beareth witness, because the spirit is truth. For there are three which bear record in heaven, the Father, the Word, & the holy Ghost: & these three are one. And there are three which bear record in earth, the spirit, & water, and blood, & these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his Son. He that believeth on the Son of God, hath the witness in himself. He that believeth not God, hath made him a liar, because hee believeth not the record that

The ii. Sunday after Easter.

that God gave of his Son. And this is the record, How that God hath given unto us eternall life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospell.

¶ The same day at night, which was the first day of the sabbaths, when the doores were shut (where the disciples were assembled together for fear of the Jews) came Jesus & stood in the midst, & said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands & his side. Then were the disciples glad when they saw y^e Lord. Then said Jesus unto them again, Peace be unto you. As my father sent me, even so send I you also. And when he had said these words, he breathed on them, & said unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained.

Joh. 20. 19.

¶ The ii. Sunday after Easter.

The Collect.

A Almighty God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life, give us the grace that we may alwayes most thankfully receive that his inestimable benefit, and also dayly endeavour our selves to follow the blessed steps of his most holy life.

The Epistle.

¶ This is thank-worthy, if a man for conscience toward God endure grief, and suffer wrong undeserved. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Christ also suffered for us, leaving us an example, that ye should follow his steps, which did no sin, neither was there guile found in his mouth. Which while he was reviled, reviled not again, when he suffered, he threatened

1 Pet. 2. 19.

The iii. sunday after Easter.

threathned not, but committeth the vengeance to him that judgeth righteously. Which his own self bare our sins in his body on the tree, that wee being delivered from sin, should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray, but are now turned unto the Shepherd, and Bishop of your souls.

The Gospel.

Joh. 10. 11.



Hrist said, I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant, and hee which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

¶ The third sunday after Easter.

The Collect.

A Almighty God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, & follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

Pet. 2. 11.



Early beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul, and see that ye have honest conversation among the Gentiles, that whereas they backbite you as evil doers, they may see your good works,

The iiii. Sunday after Easter.

works, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the King, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evil doers, but for the laud of them that do well. For so is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousnes, but even as the servants of God. Honour all men: love brotherly fellowship: fear God: honour the King.

The Gospel.

Jesus said unto his disciples, After a while ye shall not see me, & again after a while ye shall see mee, for I go to the Father. Then said some of his disciples betwene themselves, what is this that he saith unto us, After a while ye shall not see me, and again, after a while ye shall see mee, and that I go to the Father? They said therefore, what is this that he saith, After a while? wee cannot tell what he saith, Jesus perceived that they would ask him, and said unto them, We enquire of this betwene your selves, because I said, After a while ye shall not see me, and again, After a while ye shall see me. Verily, verily I say unto you, Ye shall weep and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travaileth, hath sorrow, because her hour is come: but as soon as she is delivered of the childe, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

Joh. 16. 16.

The iiii. Sunday after Easter,

The Collect.

A Almighty God which doest make the mindes of all faithful men to be of one wil, grant unto thy people, that they may love the thing which thou commandest, and desire

The .iiii. Sunday after Easter.

desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found, through Christ our Lord.

The Epistle.

James 1. 17

Every good gift, and every perfect gift is from above, & cometh down from the Father of lights, with whom is no variableness, neither shadow of change. Of his own will begat he us with the word of truth, that wee should be the first fruits of his creatures. Wherefore, dear brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of maliciousnesse, and receiue with meeknesse the word that is grafted in you, which is able to save your souls.

The Gospel.

John 16. 5.

Iesus said unto his disciples, Now go I my way to him that sent mee, & none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sin, and of righteousness, & of judgement. Of sin, because they beleeve not on mee: Of righteousness, because I go to my Father, & ye shall see me no more: Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth: he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, & shall shew unto you. All things that the Father hath,

The v. Sunday after Easter.

hath, are mine : therefore said I unto you, That he shall take of mine, and shew unto you.

The v. Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ.

The Epistle.

See that ye be doers of the word, and not hearers James 1.22
only, deceyving your own selves. For if any man hear the word, and declare not the same by his works, he is like unto a man beholding his bodily face in a glasse: for as soon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion, and undefiled before God the Father is this, To visite the fatherlesse and widows in their aduersity, and to keep himself unspotted of the world.

The Gospel.

Verily, verily I say unto you, Whatsoever ye ask Joh. 16. 23.
the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full. These things have I spoken unto you by proverbs. The time will come, when I shall no more speak unto you by proverbs, but I shall shew you plainly from my Father. At that day shall ye ask in my name, and I say not unto you, that I will speak unto my Father for you : for the Father

The Ascension day.

Father himself loveth you, because ye have loved me, and have beleebed that I came out from God. I went out from the Father, & came into the world. Again, I leaue the world, and go to the Father. His disciples said unto him, Lo, now thou talkest plainly, and speakest no parabol. Now are we sure, that thou knowest all things, and needest not that any man should ask thee any question, therefore beleebe we that thou camest from God. Iesus answered them, Now ye do beleebe: behold, the hour draweth nigh, and is already come, that ye shall be scattered ebery man to his own, and shall leaue me alone: and yet am I not alone: for the Father is with mee. These words haue I spoken unto you, that in me ye might haue peace, for in the world shall ye haue tribulation: But be of good chear, I haue overcome the world.

¶ The Ascension day.

The Collect.

GRANT wee beseech thee Almighty God, that like as we do beleebe thy onely begotten Son our Lord to haue ascended into the heauens: so we may also in heart and minde thither ascend, and with him continually dwell, who liueth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

The Epistle.

At the former Treatise (dear Theophilus) wee haue spoken of all that Iesus began to do and teach, untill the day in which he was taken up, after that he through the holy Ghost had giuen commandments unto the Apostles whom he had chosen, to whom also hee shewed himself alliue after his passion (and that by many tokens) appearing unto them fouerty dayes, and speaking of the Kingdom of God, and gathered them together, and commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, whereof (saith he) ye haue heard of mee.

For

The Ascension day.

for John truly baptized with water, but ye shall be baptized with the holy Ghost, after these few dayes. When they therfore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdome to Israel: and he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power, but ye shall receiue power after the holy Ghost is come upon you: and ye shall be witnesses unto me, not only in Ierusalem, but also in all Iury, and in Samaria, and euen unto the worlds end. And when hee had spoken these things, while they beheld, he was taken up on high, and a clond receiued him up out of their sight. And while they looked stedfastly up toward heauen as he went, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand yee gazing up into heauen? This same Iesus which is taken up from you into heauen, shall so come euen as ye haue seen him go into heauen.

The Gospel.

Jesus appeared unto the eleuen, as they sat at meat, and cast in their teeth their unbelieve and hardnesse of heart, because they beleebed not them which had seen that hee was risen again from the dead. And he said unto them, Go ye into all the world, and preach the gospel to all creatures: He that beleebeth and is baptized shall be saved: but hee that beleebeth not shall be damned. And these tokens shall follow them that beleebe: In my Name they shall cast out devils, they shall speak with new tongues, they shall drinke a way serpents, and if they drinke any deadly thing, it shall not hurt them, they shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, hee was receiued into heauen, and is on the right hand of God. And they went forth and preached every where, the Lord working with them and confirming the word with miracles following.

Mar. 16. 14.

¶ Sunday after Ascension day.

The Collect.

O God the King of glory, which hast exalted thine only Son Iesus Christ, with great triumph unto thy kingdom in heaven: wee beseech thee leaue us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

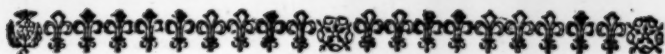
1. Peter. 4. 7

Be the end of all things is at hand. Be ye therefore sober and watch unto prayer: But aboue all things haue feruent love among your selues: for love shall cober the multitude of sins. Be ye harbourous one to another without grudging. As every man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speak, let him talk as the words of God. If any man minister, let him do it as of the ability which God ministreth to him, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen.

The Gospel.

Iohn 15. 26

When the Comforter is come, whom I will send unto you from the Father (euen the Spirit of truth which proceedeth of the Father) hee shall testifie of mee, and ye shall hear witness also because ye haue been with mee from the beginning. These things haue I said unto you because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service. And such things will they do unto you because they haue not known the Father, neither yet mee. But these things haue I told you, that when the time is come, ye may remember then that I told you.



¶ WHITSUNDAY.

The Collect.

God which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant us by the same Spirit to have a right iudgement in all things, and evermore to rejoyce in his holy comfort, thzough the merits of Christ Jesus our Saviour, who libeth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

The Epistle.

When the fifty dayes were come to an end, they ACTS 1. 12
were all with one accord together in one place, and suddenly there came a sound from heaben, as it had been the coming of a mighty winde, and it filled all the house where they sate. And there appeared unto them cloben tongues, like as they had been of fire, and it sate upon each of them, and they were all filled with the holy Ghost, and began to speak with othertongues, even as the same Spirit gave them utterance. Then were dwelling at Jerusalem Jews, debout men, out of every nation of them that are under heaven. When this was nossed about, the multitude came together and were astonied, because that every man heard them speak with his own language. They wondzed all, and marbelled, saying among themselves, Behold, are not all these which speak of Galilee? And how hear we every man his own tongue wherein we were bozn? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iury, & of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jews and Proselites, Creets, and Arabians, wee have heard them speak in our own tongues the great works of God,

Whitlunday.
The Gospel.

Joh. 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments, & I wil pray the Father, & he shal geve you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive, because the world seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, & shall be in you. I will not leave you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: for I live, & ye shall live. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, the same is he that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will shew mine own self unto him. Judas saith unto him, (not Judas Iscariot) Lord, what is done, & thou wilt shew thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him. Hee that loveth me not, keepeth not my sayings. And the word which ye hear is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I geve unto you: not as the world giveth, geve I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I said unto you, I go, and come again unto you. If ye loved me, ye would verily rejoyce, because I said, I go unto the Father: for the Father is greater then I. And now have I shewed you before it come, that when it is come to passe ye might beleve. Hereafter will I not talk many words unto you: for the prince of this world

Monday in Whitsun week.

world cometh, and hath wrought in mee, but that the world may know that I love the father. And as the father gave me commandment, even so do I.

¶ Munday in Whitsun week.

The Collect.

GOD, which as upon this day hast taught the hearts, &c. as upon Whitsunday.

The Epistle.

¶ Then Peter opened his mouth, and said, Of a Acts 10.34
truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. which preaching was published throughout all Iudea, and began in Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the holy Ghost, and with power. which Jesus went about doing good, & healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, & at Jerusalem: whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly, not unto all the people, but to us witnesses (chosen before of God for the same intent) which did eat & drink with him after he arose from death. And he commanded us to preach unto the people, and to testify that it is hee which was ordained of God to be the Judge of the quick & dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift

Tuesday in Whitfun week.

of the holy Ghost : For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have receiued the holy Ghost as well as we : And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes,

The Gospel.

John 3. 16.

¶ God loved the world, that hee gave his onely begotten Son, that whosoever beleebeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world thzough him might be saved. Hee that beleebeth on him, is not condemned. But he that beleebeth not is cōdemned already, because he hath not beleebed in the Name of the onely begotten Son of God. And this is the condemnation, that Light is come into the world, and men loved darknesse more then light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ Tuesday in Whitfun week.

The Collect.

God which as, &c. as upon Whitfunday.

Acts 8. 14.

The Epistle.

¶ When the Apostles which were at Jerusalem, heard say that Samaria had receiued the word of God, they sent unto them Peter and John: which when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laid they their hands on them, and they receiued the holy Ghost.

The

Trinity Sunday.

The Gospel.

Verily, verily I say unto you, He that entreth not John 10. 1.
in by the dooz into the sheep-fold, but climeth
up some other way, the same is a thief and a
murderer. But he that entreth in by the dooz, is the shep-
herd of the sheep: to him the porter openeth, and the sheep
hear his voice, & he calleth his own sheep by name, and
leadeth them out. And when he hath sent forth his own
sheep, he goeth before them, and the sheep follow him, for
they know his voice. A stranger will they not follow,
but will flee from him: for they know not the voice of
strangers. This proverb spake Iesus unto them, but
they understood not what things they were which hee
spake unto them. Then said Iesus unto them again, Ve-
rily, verily I say unto you, I am the dooz of the sheep.
All, even as many as came before mee, are theebes and
murderers, but the sheep did not hear them. I am the
dooz, by me if any man enter in, he shall be safe, and shall
go in and out, and finde pasture. A thief cometh not but
for to steal, kill, and destroy. I am come that they might
have life, and that they might have it more abundantly.

¶ Trinity Sunday.

The Collect.

Almighty and eberlasting God, which hast given
unto us thy servants grace, by the confession of a
true faith, to acknowledge the glory of the eternall Tri-
nity, and in the power of the divine Majesty, to worship
the unity: we beseech thee, that through the stedfastnesse
of this faith, we may evermore be defended from all ad-
versity, which liuest and reignest one God, world with-
out end. Amen.

¶ The Epistle.

After this I looked, and behold, a dooz was Revel. 4. 1.
open in heaven, and the first voyce which I
heard, was as it were of a trumpet talking
with mee, which said, Come up hither, and I

Trinity funday.

will shew thee things which must be fulfilled hereafter. And immediately I was in the Spirit, and behold, a seat was set in heaben, and one sate on the seat. And he that sate, was to look upon like unto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like unto an Emerauld. And about the seat were four and twenty seats, and upon the seats four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings & thundering, and voices. And there were seven lamps of fire burning before the seat, which are the seven Spirits of God, and before the seat there was a sea of glasse like unto Chrysell, and in the midst of the seat, and round about the seat, were four beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, & is to come. And when those beasts gave glory, and honour, and thanks to him that sate on the throne (which lieth for ever and ever) the four and twenty Elders fell down before him that sate on the throne, and worshipped him that lieth for ever, and cast their crowns before the Throne, saying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel.

John 3. 1.

And Here was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou dost except God

The first Sunday after Trinity.

God were with him. Iesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born from above, hee cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter into his mothers womb and be born again? Iesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, hee cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Marvell not thou that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Iesus answered, and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, Wee speak that we know, and testifie that wee have seen, and ye receive not our witness. If I have told you earthly things, and ye beleeve not, how shall ye beleeve if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moyses lift up the serpent in the wilderness, even so must the Son of man be lift up, that whosoever beleebeth in him, perish not, but have everlasting life.

¶ The first Sunday after Trinitie.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy Commandments, wee may please thee both in will and deed, through Iesus Christ our Lord,

The

The first sunday after Trinity.

The Epistle.

1. John 4. 7.

Dearely beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, because that God sent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that hee loved us, and sent his Son to be the agreement for our sins. Dearly beloved, if God so loved us, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, & he in us, because he hath given us of his Spirit: and we have seen, and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have known & beleev'd the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that wee should trust in the day of judgement: for as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath painfulnesse. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, & yet hateth his brother, he is a lyar. For how can he, that loveth not his brother whom he hath seen, love God whom he hath not seen? And this Commandment have we of him, that he which loveth God, should love his brother also.

The Gospel.

Luke 16. 19.

There was a certain rich man, which was clothed in purple and fine white, and fared delciously every day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring

The ii. funday after Trinity.

desiring to be refreshed with the crumbs which fell from the rich mans board, and no man gave unto him: the dogs came also and licked his sores. And it fortuned that the begger died, and was carried by the angels into Abrahams bosome. The rich man also died and was buried. And being in hell in torments, hee lift up his eyes, and saw Abraham afar off, and Lazarus in his bosome, and he cryed, and said, father Abraham, have mercy on mee, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receibedst thy pleasure, and contrariwise, Lazarus receibed pain: but now hee is comforted, and thou art punished. Beyond all this, between us and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to us. Then he said, I pray thee therefore father, send him to my fathers house (for I have five brethren) for to warn them, lest they come also into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they hear not Moses and the Prophets, neither will they beleefe, though one rise from death again.

¶ The ii. funday after Trinity.

The Collect.

LOrd, make us to have a perpetuall fear, and love of thy holy Name, for thou never failest to help and govern them whom thou doest bring up in thy stedfast love. Grant this, heavenly Father, for Jesus Christs sake. Amen.

The

The ii. funday after Trinity.

The Epistle.

1. Joh. 3. 1.

Marbell not, my brethren, though the world hate you. Wee know that wee are translated from death unto life, because wee love the brethren. Hee that loveth not his brother, abideth in death. Who-soever hateth his brother, is a man-slayer, And ye know that no man-slayer hath eternall life abiding in him. Hereby perceibe we love, because he gave his life for us, and we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have wee trust to God-ward and whatsoever we ask, wee receive of him, because we keep his Commandments, and do those things which are pleasant in his sight. And this is his Commandment, that wee believe on the Name of his Son Jesus Christ and love one another, as he gave commandment. And hee that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The Gospel.

Luk. 14. 16.

A Certain man ordained a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a farm, and I must needs go & see it, I pray thee have me excused. And another said, I have bought five yoke of

The iiii. Sunday after Trinity.

of oxen, & I go to probe them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, & brought his master word again thereof. Then was the good man of the house displeased, and said to his servant, Go out quickly into the streets and quarters of the cittle, and bring in hither the poor and feeble, and the halt, and blinde. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto his servant, Go out into the high wayes and hedges, and compell them to come in, that my house may be filled. for I say unto you, that none of these men which were bidden, shall taste of my supper.

¶ The iiii. Sunday after Trinitie.

The Collect.

LORD, we beseech thee mercifully to hear us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aid we may be defended, through Jesus Christ our Lord.

The Epistle.

Submit your selves every man one to another, 1. Pet. 5. 5.
knit your selves together in lowliness of minde: for God resisteth the proud, and giveth grace to the humble. Submit your selves therfore under the mighty hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober, and watch: for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternall glory by Christ Jesus, shall his own self (after that ye have suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory, and dominion for ever and ever, Amen.

The

The iiii. Sunday after Trinitie.

The Gospel.

Luk. 15. 1.



Then resorted unto him all the publicanes and sinners for to hear him. And the pharisees and scribes murmured, saying, He receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheep, (if he lose one of them) doth not leave ninety and nine in the wilderness, and goeth after that which is lost, untill he finde it? And when hee hath found it, hee layeth it on his shoulders with joy, and as soon as he cometh home, he calleth together his lobers and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman, having ten groats, (if she lose one) doth not light a candle, and sweep the house, and seek diligently till she finde it? And when she hath found it, she calleth her lobers and her neighbours together, saying, Rejoyce with mee, for I have found the groat which I lost. Likewise, I say unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth.

¶ The iiii. Sunday after Trinity.

The Collect.

GOD the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our Ruler and guide, we may so passe thozow things temporall, that we finally lose not the things eternall: Grant this, heavenly Father, for Iesus Christs sake our Lord.

The

The iiiij. Sunday after Trinity.

The Epistle.

Suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us. For the fervent desire of the creature abideth, looking when the sons of God shall appear, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God. For we know that every creature groaneth with us also, and travaileth in pain, even unto this time: not onely it, but we also which have the first fruits of the Spirit, mourn in our selves also, and wait for the adoption of the children of God, even the deliverance of our bodies. Rom. 8. 18.

The Gospel.

Eye mercifull as your father also is mercifull. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you, good measure, and pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withall, shall other men mete to you again. And he put forth a similitude unto them, Can the blinde lead the blinde? Do they not both fall into the ditch? The disciple is not above his master. Every man shall be perfect, even as his master is. Why seekest thou a mote in thy brothers eye, but considerest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seekest not the beam that is in thine own eye? First, thou hypocrite, cast out the beam out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. Luke 6. 36.

¶ The v. Sunday after Trinitie.

The Collect.

Grant Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may joyfully serbe thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1. Pet. 3. 8.

Be ye all of one minde, and of one heart, love as brethren, be pitifull, be courteous, meek, not rendering evil for evil, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called even that ye should be heirs of the blessing. For hee that doth long after life, and loveth to see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Whereover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousness sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5. 1.

He came so passe that when the people pressed upon him, to hear the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. When he had left speaking, he said unto Simon, Launch out into the deep, & let slip your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: Neverthelesse, at thy commandment, I will loose forth the net. And

The vi. funday after Trinity.

And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckned to their fellows, which were in the other ship, that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, hee fell down at Iesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied, & all that were with him, at the draught of fishes which they had taken: & so was also James and John the sons of Zebedee, which were partners with Simon. And Iesus said unto Simon, fear not, from henceforth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him.

¶ The vi. funday after Trinity.

The Collect.

GOD which hast prepared to them that love thee, such good things as passe mans understanding: pour into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle.

NOW ye not, that all wee which are baptized in Iesus Christ, are baptized to die with him: wee are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, even so wee also should walk in a new life. For if wee be grafted in death like unto him, even so shall wee be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For hee that is dead, is justified from sin. Wherefore if we be dead with Christ, we beleve that we shall also live with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sin once: and

Rom. 6.3.

The seventh Sunday after Trinitie.

as touching that he libeth, he libeth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Iesus Christ our Lord.

The Gospel.

Matth.
5. 20.

Iesus said unto his disciples, except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth, shall be in danger of judgement. But I say unto you, that whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a Councel. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, & go thy way first, and be reconciled to thy brother, and then come, & offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily, I say unto thee, Thou shalt not come out thence till thou hast payed the utmost farthing.

The seventh Sunday after Trinitie.

The Collect.

Lord of all power and might, which art the Author and giver of all good things, graffe in our hearts the love of thy name, increase in us true religion, nourish us with all goodnesse, and of thy great mercy keep us in the same, through Iesus Christ our Lord.

The Epistle.

Rom. 6.
19.

Now speak grossly, because of the infirmity of your flesh. As ye have given your members servants to uncleannesse, and to iniquity, (from one iniquity to another) even so now give over your members

The viii. Sunday after Trinity.

members servants unto righteousness, that yee may be sanctified. For when yee were servants of sin, ye were void of righteousness. What fruit had ye then in those things wherof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, and made the servants of God, and have your fruit to be sanctified, and the end everlasting life. For the reward of sin is death, but eternall life is the gift of God, through Jesus Christ our Lord.

The Gospel.

In those dayes when there was a very great company, and had nothing to eat, Jesus called his disciples unto him, & said unto them, I have compassion on the people, because they have been now with mee three dayes, and have nothing to eat, and if I send them away fasting to their own houses, they shall faint by the way: for divers of them came from far. And his disciples answered him, Where should a man have bread here in the wilderness to satisfie these? And he asked them, how many loaves have ye? They said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and when he had given thanks, he brake and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, hee commanded them also to be set before them. And they did eat, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eat, were about four thousand. And he sent them away.

Mark 8.1.

The viii. Sunday after Trinity.

The Collect.

God whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all

The ix. Sunday after Trinity.

hurtfull things, and give those things which be profitable for us, through Jesus Christ our Lord.

The Epistle.

Rom. 8. 12.

Brethren, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: But if ye through the spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heirs, the heirs (I mean) of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel.

Math. 7. 15

Be ware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto mee, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven, hee shall enter into the kingdom of heaven.

¶ The ix. Sunday after Trinitie.

The Collect.

Grant to us, Lord, wee beseech thee, the Spirit to think and do alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The

The ix. sunday after Trinity.

The Epistle.

Rethzen, I would not that ye should be ignorant, 1. Cor. 10. 1
how our fathers were all under the cloud, and
all passed thorow the sea, and were all baptized
under Moyses in the cloud, and in the sea, and did all eat of
one spirituall meat, and did all drinke of one spirituall
drinke: and they drank of the spirituall rock that follow-
ed them, which rock was Christ. But in many of them
had God no delight: for they were overthrown in the
wildernesse. These are ensamples to us, that we should
not lust after evil things as they lusted: and that we
should not be worshippers of images, as were some of
them, according as it is written: The people sate down
to eat and drinke, and rose up to play. Neither let us be
defiled with fornication, as some of them were defiled
with fornication, and sel in one day thre & twenty thou-
sand. Neither let us tempt Christ, as some of them tempt-
ed, and were destroyed of serpents. Neither murmur ye,
as some of them murmured, and were destroyed of the de-
stroyer. All these things hapned unto them for ensamples:
but are written to put us in remembrance, whō the ends
of the world are come upon. Wherefore let him that think-
eth he standeth, take heed lest he fall. There hath no other
temptation taken you, but such as followeth the nature
of man. But God is faithful, which shall not suffer you
to be tempted above your strength, but shall in the midst
of temptation make a way, that ye may be able to bear it.

The Gospel.

Jesus said unto his disciples, There was a certain Luke 16. 1
rich man which had a steward, and the same
was accused unto him that hee had wasted his
goods. And he called him, & said unto him, How
is it that I hear this of thee? Give accounts of thy ste-
wardship, for thou mayest be no longer steward. The ste-
ward said within himself, what shal I do? for my master
taketh away from me the stewardship. I cannot dig, and
I 3 to

The x. funday after Trinitie.

to beg I am ashamed. I wote what to do, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, hee said unto the first, How much owest thou unto my master? and he said, An hundred tuns of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say unto you, Make you friends of the unrighteous Mammon, that when yee shall have need, they may receiue you into euerlasting habitations.

¶ The x. funday after Trinitie.

The Collect.

Let thy merciful eares, O Lord, be open to the prayers of thy humble serbants: and that they may obtain their petitions, make them to ask such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12. 1

Concerning spirituall things, brethren, I would not have you ignorant. We know that ye were Gentiles, and went your wayes unto dumb images, euen as ye were led. wherefore I declare unto you, that no man speaking by the Spirit of God deseth Iesus. Also, no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to ebery man to edifie withall. For to one is given through the Spirit the utterance of wisdom, to another is given the

The xi. Sunday after Trinity.

the utterance of knowledge by the same Spirit, to another is given faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgement to discern spirits, to another divers tongues, to another the interpretation of tongues: and these all worketh the self same Spirit, dividing to every man a severall gift, even as he will.

The Gospel.



And when he was come near to Jerusalem, he beheld the city, and wept on it, saying, If thou hadst known those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come unto thee, that thine enemies shall cast a bank about thee, and compasse thee round, and keep thee in on every side, & make thee even with the ground, and thy childezen which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And hee went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of theebes. And he taught dayly in the temple.

The xi. Sunday after Trinitie.

The Collect.

God which declarest thy almighty power most chiefly in shewing mercy and pity: give unto us abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The Epistle.



Brethren, as appertaining to the gospel which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I do you to wit, after what maner

1. Cor. 15. 4.

The xii Sunday after Trinity.

ner I preached unto you, if ye keep it, except ye have beleebed in vain. For first of all I delivered unto you that which I receiued, how that Christ died for our sins, agreeing to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelue: after that, he was seen of more then fife hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles, and last of all he was seen of mee, as of one that was born out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I have persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore whether it were I, or they, so we preached, and so ye have beleebed.

The Gospel.

Luk. 18. 9.



Christ told this parable unto certain which trusted in themselves that they were perfect, and despised other. Two men went up into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himself: God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publicane. I fast twice in the week, I give tithes of all that I possess. And the Publicane standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, justified more then the other. For every man that exalteth himself, shall be brought lowe: and hee that humbleth himself, shall be exalted.

The

¶ The xii. Sunday after Trinitie.

The Collect.

Almighty and everlasting God, which art alwayes moze ready to hear, then we to pray, and art wont to give moze then either we desire oz deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Iesus Christ our Lord.

The Epistle.

Each trust have we through Christ to Godward, 2. Cor. 3. 4.
not that we are sufficient of our selves to think any thing as of our selves: but if we be able unto any thing, the same cometh of God, which hath made us able to minister the New testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory.

The Gospel.

Jesus departed from the coasts of Tyre and Sidon, Mark 7. 31.
and came unto the sea of Galilee, through the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, & did spit, & touched his tongue, and looked up to heaven, and sighed, and said unto him, Ephata, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that

The xiii. Sunday after Trinity.

that they should tell no man. But the more he forbade them, so much the more a great deal they published, saying, He hath done all things well, he hath made both the deaf to hear, and the dumb to speak.

¶ The xiii. Sunday after Trinity.

The Collect.

A Almighty and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: grant we beseech thee, that wee may so run to thy heavenly promises, that we fail not finally to attain the same, through Iesus Christ our Lord.

The Epistle.

Gal. 3. 16.

ABraham & his seed were the promises made. He saith not, In his seeds, as of many: but, In thy seed, as of one, which is Christ. This I say, that the Law, which began after ward beyond four hundred and thirty yeers, doth not disannull the Testament that was confirmed afore of God unto Christ-ward, to make the promise of none effect. For if the inheritance come of the law, it cometh not now of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? the law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had been a law given which could have given life, then no doubt righteousness should have come by the law. But the Scripture concludeth all things under sin, that the promise by the faith of Iesus Christ should be given to them that beleve.

The Gospel.

Luk. 10. 23.

Happy are the eyes which see the things that yee see. For I tell you that many Prophets and Kings have desired to see those things which yee see, and have not seen them, and to hear those things

The xiiii. Sunday after Trinity.

things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, & tempted him, saying, Master, what shall I do to inherite eternall life. He said unto him, What is written in the law? how readeest thou? And he answered and said, Love the Lord thy God with all thy heart, & with all thy soul, and with all thy strength, and with all thy minde, & thy neighbour as thy self. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, & fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain priest that same way, and when he saw him, he passed by. And likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certain Samaritane as hee journeyed, came unto him, and when he saw him, hee had compassion on him, and went to him, and bound up his wounds, and poured in oyl and wine. and set him on his own beast, and brought him to a common Inne, and made provision for him. And on the morrow, when hee departed, hee took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the theeves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, So and do thou likewise.

¶ The xiiii. Sunday after Trinity,
The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity: & that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord,
The

The xiiii. Sunday after Trinity.

The Epistle.

Gal. 5. 16.



E Say, Walk in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But if ye be led of the Spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these: adultery, fornication, uncleanness, wantonness, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murder, drunkenness, gluttony, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritours of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance: against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel.

Luk. 17. 11.



And it chanced as Jesus went to Jerusalem, that he passed thorough Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Jesus master, have mercy on us. When he saw them, he said unto them, Go, shew your selves unto the Priests. And it came to passe, that as they went they were cleansed. And one of them when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks, and the same was a Samaritan. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The

The xv. Sunday after Trinity.

The Collect.

Keepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man without thee cannot but fal, keep us ever by thy help, and lead us to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the law, but desire to have you circumcised, that they might rejoyce in your flesh. God forbid that I should rejoyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Iesus, neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercie, and upon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: for I bear in my body the marks of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

Gal. 5. 11.

The Gospel.

No man can serve two masters: for either hee shall hate the one, and love the other, or else lean to the one, and despise the other. We cannot serve God and Mammon. Therefore I say unto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shall put on. Is not the life more worth than meat? & the body more of value than raiment? Behold the fowls of the air, for they sowe not, neither do they reap, nor carry into the barns,

Matth. 6. 24

The xvi. Sunday after Trinity.

barns, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite unto his stature? And why care yee for raiment? Consider the lilies of the field how they grow, they labour not, neither do they spin: and yet I say unto you, that even Solomon in all his royaltie was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? (After all these things do the Gentiles seek:) For your heavenly Father knoweth that yee have need of all these things. But rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be ministered unto you. Care not then for the morrow, for to morrow day shall care for it self. Sufficient unto the day is the travail thereof.

¶ The xvi. Sunday after Trinity.

The Collect.

Lord, we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The Epistle.

Ephes. 3. 13.

If ye desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all that is called Father in heaven & earth, that hee would grant you according to the riches of his glory, that yee may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your
your

The seventeenth Sunday after Trinitie.

your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnesse which cometh of God. Unto him that is able to do exceeding abundantly above all that wee ask or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time, Amen.

The Gospel.

Ad it fortuned that Jesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great Prophet is risen up among us, and GOD hath visited his people. And this rumour of him went forth throughout all Jery, and throughout all the regions which lie round about. Luke 7. 113

¶ The xvii Sunday after Trinitie.

The Collect.

Lord we pray thee, that thy grace may alwayes prebent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The

The xvii. Sunday after Trinity.

The Epistle.

Ephes. 4. 1.



(which am a prisoner of the Lords) exhort you, that yee walk worthy of the vocation, where with yee are called, with all lowlinesse and meeknesse, with humblenesse of minde, forbearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one Spirit, eben as ye are called in one hope of your calling. Let there be but one Lord, one faith, one Baptisme, one God and Father of all, which is above all, and through all, and in you all.

The Gospel.

Luke 14. 1.



It chanced that Jesus went into the house of one of the chief Pharisees, to eat bread on the sabbath day, & they watched him. And behold, there was a certain man before him which had the drop sicke. And Jesus answered & spake unto the Lawyers and Pharisees, saying, Is it lawfull to heal on the Sabbath day? And they held their peace. And hee took him, and healed him, and let him go, and answered them, saying, which of you shall have an asse, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. Hee put forth also a similitude to the guests, when he marked how they pressed to be in the highest rooms, and said unto them, When thou art bidden to a wedding of any man, sit not down in the highest room, lest a more honourable man then thou be bidden of him, and hee that bade him and thee, come and say to thee, Give this man room, and thou begin with shame to take the lowest room. But rather when thou art bidden, go and sit in the lowest room, that when he that bade thee cometh, he may say unto thee, friend, sit up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

The

¶ The xviii. Sunday after Trinity.

The Collect.

Lord we beseech thee, grant thy people grace to abhor
the infections of the devill, and with pure heart and
minde to follow thee the only God, through Jesus Christ
our Lord.

The Epistle.

Thank my God alwayes on your behalf for 1. Cor. 1. 4.
the grace of God which is given you by Jesus
Christ, that in all things ye are made rich by
him in all utterance, and in all knowledge by
the which things the testimony of Jesus Christ was
confirmed in you, so that ye are behinde in no gift, wait-
ing for the appearing of our Lord Jesus Christ, which
shall also strengthen you to the end, that yee may be
blamelesse in the day of the coming of our Lord Jesus
Christ.

The Gospel.

When the Pharisees had heard that Jesus had Matt. 22. 34
put the Saduces to silence, they came to-
gether, and one of them (which was a doctour of
the law) asked him a question, tempting him,
and saying, Master, which is the greatest command-
ment in the law? Jesus said unto him, Thou shalt love
the Lord thy God with all thy heart, and with all thy
soul, and with all thy minde, This is the first and great-
est commandment. And the second is like unto it, Thou
shalt love thy neighbour as thy self. In these two com-
mandments hang all the Law and the Prophets. While
the Pharisees were gathered together, Jesus asked
them, saying, What think ye of Christ? whose Son is
he? They said unto him, The Son of David. Hee said
unto them, How then doth David in spirit call him
Lord, saying, The Lord said unto my Lord, Sit thou on
my right hand, till I make thine enemies thy footstool?
If David then call him Lord, how is he then his sonne?

¶

And

The xix. funday after Trinity.

And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

¶ The xix. funday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephe. 4. 17

His I say, and testifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their minde, while they are blinded in their understanding, being far from a godly life, by the means of the ignorance that is in them, and because of the blindness of their hearts: which being past repentance, have given themselves over unto wantonnesse, to work all manner of uncleannesse, even with greedinesse. But ye have not so learned Christ: if so be that ye have heard him, and have been taught in him, as the truth is in Jesus (as concerning the conversation in times past) to lay from you the old man, which is corrupt according to the deceitfull lusts: to be renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousness and true holinesse. Wherefore put away lying, and speak every man truth unto his neighbour, forasmuch as wee are members one of another. Be angry, but sin not. Let not the sun go down upon your wrath, neither give place to the backbiter. Let him that stole, steal no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is,
that

The xx. Sunday after Trinitiy.

that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and fierceness, and wrath, and roaring and cursed speaking be put away from you, with all malicioufnesse. Be ye courteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

Jesus entred into a ship, and passed ober, and came into his own citie. And behold, they brought to him a man sick of the palseie, lying in a bed. And when Jesus saw the faith of them, hee said to the sick of the palseie, Son, be of good chear, thy sinnes be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, wherefore think yee evill in your hearts? whether is it easier to say, Thy sinnes be forgiven thee, or to say, Arise, and walk? But that yee may know that the Sonne of man hath power to forgive sinnes in earth: Then said hee to the sick of the palseie, Arise, take up thy bed, and go unto thy house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God, which had given such power unto men. Math. 9. 1.

¶ The xx. Sunday after Trinity.

The Collect.

Almighty and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us: that we being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

The xxi. Sunday after Trinity.

The Epistle.

Ephel. 5. 15.



Take heed therefore how ye walk circumspectly, not as unwise, but as wise men, redeeming the time, because the dayes are evil. Wherefore be ye not unwise, but understand what the will of the Lord is, and be not drunken with wine wherein is excess: but be ye filled with the Spirit, speaking unto your selves in psalms and hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giving thanks alwayes for all things unto God the Father in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The Gospel.

Math. 22. 1



Jesus said, The Kingdome of heaven is like unto a man that was a king, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, hee sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farm place, another to his merchandise, and the remnant took his servants and entreated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of war, and destroyed those murderers, and burnt up their citie. Then said he unto his servants, The marriage indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the highwayes, and as many as ye finde, bid them to the marriage. And the servants went forth into the high-wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests, and when hee spied there a man which had not on a wedding garment, hee said unto him,

The xxi sunday after Trinity.

him, friend, how camest thou in hither, not having a wedding garment? And he was even speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxi. sunday after Trinity.

The Collect.

GRANT wee beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serbe thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

M brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, even governours of the darknesse of this world, against spirituall craftinesse in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evill day, and stand perfect in all things. Stand therefore, and pour loins gird with the truth, having on the brest-plate of righteousness, and having shoes on your feet, that ye may be prepared for the Gospel of peace. Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints, and for mee, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speak.

Ephc 6. 10.

The xxii sunday after Trinity.

The Gospel.

Here was a certain Ruler, whose son was sick at Capernaum. As soon as the same heard that Jesus was come out of Iury into Galilee, hee went unto him, and besought him that hee would come down and heal his sonne: for hee was even at the point of death. Then said Jesus unto him, Except ye see signes and wonders, ye will not beleebe. The Ruler said unto him, Sir, come down oz eber that my son die. Jesus saith unto him, Go thy way, thy son libeth. The man beleebed the word that Jesus had spoken unto him, and he went his way. And as he was going down, the servants met him, and told him, saying, Thy son libeth. Then enquired hee of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the same hour in the which Jesus said unto him, Thy son libeth. And he beleebed, and all his household. This is again the second miracle that Jesus did, when he was come out of Iury into Galilee.

¶ The xxii. sunday after Trinity.

The Collect.

Lord we beseech thee to keep thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and devoutly given to serue thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

Phil. 1. 3.

Thank my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse because ye are come into the fellowship of the Gospel, from the first day untill now: and am surely certified of this, that he which hath begun a good work in you, shall perform it, untill the day of Jesus Christ, as it becometh mee that I should judge

The xxii. Sunday after Trinity.

Judge of you all, because I have you in my heart, forasmuch as ye are all companions of grace with me, even in my bonds, and in the defending and establishing of the gospel. For God is my record, how greatly I long after you all from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more in knowledge and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, untill the day of Christ, being filled with the fruit of righteousness, which cometh by Jesus Christ, unto the glory and praise of God.

The Gospel.

Peter said unto Jesus, Lord, how oft shall I forgive my brother, if he sinne against mee? till seven times? Jesus saith unto him, I say not unto thee, Untill seven times, but, seventy times seven times. Therefore is the Kingdome of heaven likened unto a certain man that was a king, which would take accompts of his servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents: But forasmuch as hee was not able to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the lord pitie on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellowes which ought him an hundred pence: and hee laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him saying, Have patience with me, and I will pay thee all. And hee would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sorry, and came and told unto

Mat. 18. 21

The xxiiii. Sunday after Trinity.

their lord all that had happened. Then his lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt, when thou desiredst me: shouldst not thou also have had compassion on thy fellows, even as I had pity on thee? and his lord was wroth, and delivered him to the paylours, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

¶ The xxiiii. Sunday after Trinity.

The Collect.

God our refuge and strength, which art the author of all godlines, be ready to hear the devout prayers of thy Church: and grant that those things which wee ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The Epistle.

Phil. 3. 17.

Brethren, be ye followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their god, and glory to their shame, which are worldly minded. But our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that it may be like unto his glorious body, according to the working, whereby he is able also to subdue all things unto himself.

The Gospel.

Matt. 22. 15

When the Pharisees went out, and took counsell how they might tangle him in his words. And they sent out unto him their disciples with Herod's servants, saying, Master, wee know that thou art true, and teachest the way of God truly, neither carest

The xxiiii. Sunday after Trinity.

carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawfull that tribute be given unto Cesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye mee, ye hypocrites? Shew mee the tribute money. And they took him a penny. And he said unto them, whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar, the things which are Cesars, and unto God, those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ The xxiiii. Sunday after Trinity.

The Collect.

LORD, we beseech thee, assail thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bands of all those sinnes, which by our frailty wee have committed. Grant this, we beseech thee, &c.

The Epistle.

WE give thanks to God the father of our Lord Jesus Christ alwayes for you in our prayers. For we have heard of your faith in Christ Jesu, and of the love which ye bear to all saints, for the hopes sake which is laid up in store for you in heaven. Of which hope yee heard before by the true word of the gospel, which is come unto you, even as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as yee learned of Epaphras our dear fellow servant, which is for you a faithful Minister of Christ, which also declared unto us your love which yee have in the Spirit. For this cause wee also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with
the

Coloss. 1.3.

The xxv Sunday after Trinity.

the knowledge of his will, in all wisdom and spirit,
all understanding, that ye might walk worthy of the
Lord, that in all things ye may please, being fruitful in
all good works, and increasing in the knowledge of God,
strengthened with all might, through his glorious power,
unto all patience and long suffering, with joyfulness,
giving thanks unto the Father, which hath made us
meet to be partakers of the inheritance of the Saints
in light.

The Gospel.

Matt. 9. 18.

While Jesus spake unto the people, behold, there
came a certain Ruler, and worshipped him, say-
ing, My daughter is even now deceased, but
come and lay thine hand upon her, and she shall
live. And Jesus arose and followed him, and so did his
disciples. And behold, a woman which was diseased with
an issue of blood twelve years, came behinde him, and
touched the hem of his vesture. For she said within her
self, If I may touch but even his vesture only, I shall be
safe. But Jesus turned him about, & when he saw her, he
said, Daughter, be of good comfort, thy faith hath made
thee safe. And the woman was made whole even the
same time. And when Jesus came into the Rulers house,
and saw the minstrels and people making a noise, he said
unto them, Get you hence, for the maid is not dead, but
sleepeth. And they laughed him to scorn. But when the
people were put forth, hee went in, and took her by the
hand, and said, Damosell, arise. And the damosell arose,
And this noise was abroad in all that land.

¶ The xxv. Sunday after Trinity.

The Collect.

Stir up, we beseech thee, O Lord, the wils of thy faith-
full people, that they plentifully bringing forth the
fruit of good works, may of thee be plentifully reward-
ed, through Jesus Christ our Lord, Amen.

The

The xxv. Sunday after Trinity.

The Epistle.

BEhold, the time cometh, saith the Lord; that I Jer. 23. 5.
will raise up the righteous branch of David,
which King shall bear rule, and he shall prosper
with wisdom, and shall set up equitie and
righteousnesse again in the earth. In his time shall Ju-
da be saved, and Israel shall dwell without fear. And this
is the Name that they shall call him, Even the Lord our
righteousnesse. And therefore behold, the time cometh,
saith the Lord, that it shall be no more said, The Lord
lieth, which brought the children of Israel out of the
land of Egypt: but, The Lord lieth which brought
forth, and led the seed of the house of Israel out of the
North land, and from all countreys where I have scat-
tered them, and they shall dwell in their own land again.

The Gospel.

When Jesus lift up his eyes, and saw a great com- John 6. 5.
pany come unto him, hee saith unto Philip,
whence shall we buy bread that these may eat?
this he said to probe him, for he himself knew
what he would do, Philip answered him, Two hundred
penny worth of bread are not sufficient for them that eue-
ry man may take a little. One of his disciples, Andrew
Simon Peters brother, said unto him, There is a lad
here, which hath five barley loaves and two fishes, but
what are they among so many? And Jesus said, Make
the people sit down. There was much grasse in the
place. So the men sate down in number about five
thousand. And Jesus took the bread, and when he had
given thanks, hee gave to his disciples, and the disci-
ples to them that were set down, and likewise of the fish-
es as much as they would. When they had eaten en-
ough, he saith unto his disciples, Gather up the broken
meat which remaineth, that nothing be lost. And they
gathered it together, and filled twelve baskets with the
broken

Saint Andrews day.

broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any mo Sundayes before Advent Sunday, to supply the same, shall be taken the service of some of those Sundayes that were omitted between the Epiphany and Septuagesima.

¶ Saint Andrews day.

The Collect.

A Almighty God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy Commandments, through the same Jesus Christ our Lord.

The Epistle.

ROM. 10. 9.

If thou acknowledge with thy mouth, that Jesus is the Lord, and beleve in thy heart, that God raised him up from death, thou shalt be safe. For to beleve with the heart, justifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever belebeth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not beleebed? How shall they belebe on him of whom they have not heard? how shall they hear without a preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings of

Saint Thomas the Apostle.

of peace, and bring tidings of good things? But they have not all obeyed to the Gospel. For Clay saith, Lord, who hath beleebed our sayings? So then saith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know, or no? First, Moses saith, I will provoke you to envie by them that are no people, by a foolish nation I will anger you. Clay after that is bold, and saith, I am sound of them that sought me not, I am manifest unto them that asked not after mee. But against Israel he saith, All day long have I stretched forth my hands unto a people that beleebeth not, but speaketh against mee.

The Gospel.

Matt. 4. 18.



And Jesus walked by the sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and hee saith unto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, hee saw other two brethren, James the son of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

¶ Saint Thomas the Apostle,

The Collect.

A Almighty and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: grant us so perfectly and without all doubt to beleebe in thy Son Jesus Christ, that our faith in thy sight never be reprobed. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The

The conversion of S. Paul.

The Epistle.

Ephel. 2. 19.

Now are ye not strangers, nor foreigners, but citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles & Prophets, Jesus Christ himself being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Joh. 20. 24.

Thomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, Wee have seen the Lord. But hee said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleebe. And after eight dayes, again his disciples were within, and Thomas with them. Then came Jesus, when the doores were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleebing. Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast beleebed. Blessed are they that have not seen, and yet have beleebed, and many other signes truly did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might beleebe that Jesus Christ is the Son of God, and that in beleebing ye might have life through his Name.

¶ The conversion of Saint Paul.

The Collect.

God which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech

The conversion of Saint Paul.

beseech thee, that we which have his wonderful conversion in remembrance, may follow & fulfil thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Epistle.

Ad Saul yet breathing out threatenings, and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to carry to Damascus to the Synagogues, that if he found any of this way (were they men or women) hee might bring them bound to Jerusalem. And when he journeyed, it fortuned that as he was come nigh to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the prick. And he both trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the citie, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, & brought him into Damascus. And he was threec dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas, after one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem, and here he hath authority of

Act. 9. 1.

The conversion of Saint Paul.

of the high priests, to binde all that call on thy Name. The Lord said unto him, Go thy way, for hee is a chosen vessel unto mee, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way, as thou camest, hath sent mee, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales, and he received sight, and arose and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues, how that hee was the Son of God. But all that heard him were amazed, and said, Is not this he that spoiled them which called on this Name in Jerusalem, and came hither for that intent, that hee might bring them bound unto the high priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Matt. 19. 27

Peter answered, and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, that when the Son of man shall sit on the seat of his Majesty, ye that have followed mee in the regeneration, shall sit also upon twelve seats, and iudge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first,

The

¶ The purification of the Virgin Mary.

The Collect.

A Almighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: So grant that we may be presented unto thee with pure and clear mindes, by Iesus Christ our Lord. Amen.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

When the time of her Purification (after the law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is written in the Law of the Lord: Every man-childe that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer had hee received of the holy Ghost, that he should not see death, except hee first saw the Lord Christ. And hee came by inspiration into the Temple. Luk. 2. 22.

¶ Saint Matthias day.

The Collect.

A Almighty God, which in the place of the traitor Judas, didst chuse thy faithfull servant Matthias to be of the number of the twelve Apostles: grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lord.

The Epistle.

In those dayes Peter stood up in the midst of the disciples and said, (the number of names that were together, were about an hundred & twenty) Acts 1. 15.

L

Pe

Saint Matthias day.

Ye men & brethren, this scripture must needs have been fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that took Iesus. For hee was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the mids, and all his bowels gushed out. And it was known unto all the inhabitants of Jerusalem, inso-much that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the book of Psalms, Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have accompanied with us (all the time that the Lord Iesus had his conuersation among us, beginning at the baptism of John, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Ioseph, which was called Barsabas (whose surname was Justus) and Matthias, And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

Mat. 11. 25



At that time Iesus answered, & said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto mee of my father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and

Annunciation of the Virgin Mary.

and he to whomsoever the Son will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and learn of mee, for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Son Incarnation by the message of an Angel: so by his Crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

God spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to mee, ye house of David: Is it not enough for you that yee be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a virgin shall conceive and bear a Son, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eat, that he may know to refuse the evil, and chuse the good.

Isa. 7. 10;

The Gospel.

And in the sixth moneth, the Angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. And the Angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde, what manner of salutation that should be. And the Angel said unto her, fear not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a

Luk. 1. 26.

Saint Marks day.

Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born, shall be called the Sonne of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

Saint Marks day.

The Collect.

A Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Mark, give us grace, that we be not like children carried away with every blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. 4. 7.

Not to every one of us is given grace, according to the measure of the gift of Christ. Wherefore hee saith, when he went up on high, he led captivity captive, and gave gifts unto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is even the same also that ascended up above all heavens to fulfill all things. And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, and teachers, to the edifying of the Saints, to the work and administration, even to the edifying of the

Saint Marks day.

the body of Christ, till we all come to the unity of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering & carried about with every winde of doctrine, by the willnesse of men, through craftinesse, whereby they lay in wait for us, to deceiue us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joynt, where with one ministrETH to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel.

I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye except ye abide in mee. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in mee, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved mee, even so also have I loved you. Continue ye in my love. If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

John 15.1.

¶ Saint Philip and James day.

The Collect.

Almighty God, whom truly to know is everlasting life: grant us perfectly to know thy Sonne Iesus Christ to be the way, the Truth, and the Life, as thou hast taught S. Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.

Jam. 1. 1.

James the servant of God, and of the Lord Iesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when ye fall into divers temptations: knowing this, That the trying of your faith gendzeth patience, and let patience have her perfect work, that ye may be perfect and sound, lacking nothing. If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him ask in faith, and waver not. For he that doubteth, is like a wave of the sea, which is tossed of the windes, and carried with violence: Neither let that man think that hee shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoice when hee is exalted. Again, let him that is rich, rejoice when he is made low: for even as the flower of the grass shall hee passe away. For as the Sun riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tried, hee shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

John 14. 1.

And Iesus said unto his disciples, Let not your hearts be troubled. Ye beleeve in God, beleeve also in mee. In my fathers house are many mansions.

Saint Philip and James.

mansions. If it were not so, I would have told you: I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you, even unto my self, that where I am, there may yee be also. And whither I go yee know, and the way yee know. Thomas saith unto him, Lord, wee know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the way, and the Truth, and the Life. No man cometh to the Father but by mee. If yee had known mee, yee had known my Father also: and now yee know him, and have seen him. Philip saith unto him, Lord shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known mee, Philip? He that hath seen mee, hath seen my Father: and how sayest thou then, Shew us the Father? Beleevest not thou, that I am in the Father, and the Father in mee? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in mee, is he that doth the works. Beleeve mee that I am in the Father, and the Father in mee, or else beleeve mee for the works sake. Verily, verily I say unto you, Hee that beleebeth on mee, the works that I do, the same shall hee do also, and greater works then these shall hee do, because I go unto my Father. And whatsoever yee ask in my Name, that will I do, that the Father may be glorified by the Sonne. If yee shall ask anything in my Name, I will do it.

¶ Saint Barnabe Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.

Saint Barnabe the Apostle.
The Epistle.

Acts 11. 22.

Things of these things came unto the ears of the Congregation which was in Jerusalem. And they sent forth Barnabas, that hee should go unto Antioch. Which when hee came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleave unto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus to seek Saul: and when hee had found him, hee brought him unto Antioch. And it chanced that a whole yeer they had their conuersation with the Congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the Citie of Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth thowout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his abilitie, purposed to send succour unto the brethren, which dwelt in Iury: which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

The Gospel.

Joh. 15. 12.

This is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye do whatsoeuer I command you. Henceforth call I not you servants: for the servant knoweth not what his lord doth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not chosen me but I have chosen you, & ordained you to go and bring forth fruit, and that your fruit should remain, that whatsoeuer ye ask of the Father in my Name, he may give it you.

¶ Saint

¶ Saint John Baptist.
The Collect.

Almightie God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Sonne our Saviour by preaching of penance: make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord.

The Epistle.

If of good cheer, my people, O ye Prophets, Esa. 40. 1.
comfort my people, saith your God, comfort
Hierusalem at the heart, and tell her that her
travell is at an end, that her offence is pardoned,
that she hath received of the Lords hand sufficient
correction for all her sinnes. A voice cried in the
wildernesse, Prepare the way of the Lord in the wilder-
nesse, make straight the path of our God in the desert.
Let all valleys be exalted, and every mountain and hill
be laid low. What so is crooked, let it be made straight,
and let the rough be made plain fields. For the glory
of the Lord shall appear, and all flesh shall at once see it,
for why? the mouth of the Lord hath spoken it. The
same voice spake, Now cry. And the Prophet answered,
what shall I cry? That all flesh is grasse, and that all
the goodliness thereof is as the flower of the field. The
grasse is withered, the flower falleth away. Even so is
the people as grasse, when the breath of the Lord blow-
eth upon them. Nevertheless, whether the grasse wi-
ther, or that the flower fade away, yet the word of our
God endureth for ever. Go up unto the high hill, O
Sion, thou that bringest good tidings, lift up thy voice
with power, O thou preacher Hierusalem, lift it up
without fear, and say unto the cities of Juda, Behold
your God, behold, the Lord God shall come with power,
and bear rule with his arm. Behold, he bringeth his
treasure.

Saint John Baptift.

treasure with him, and his works go before him. He shall feed his flock like an herd-man: he shall gather the lambs together with his arm, and carry them in his bosome, and shall kindly intreat those that bear young.

The Gospel.

Luke 1. 57.

ELizabeths time came that shee should be deliuered, and shee brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercy upon her, and rejoyced with her. And it fortuned that in the eighth day they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how hee would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and hee spake and praised God. And fear came on all them that dwelt nigh unto him. And all these sayings were noised abroad thorowout all the high country of Iury, and they that heard them, laid them up in their hearts, saying, What manner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for hee hath visited and redeemed his people, and hath raised up an horn of saluation unto us in the house of his servant David, even as hee promised by the mouth of his holy Prophets, which were since the world began. That wee should bee saved from our enemies, and from the hand of all that hate us. That hee would deal mercifully with our fathers, and remember his holy Covenant: that hee would perform the oath which hee sware to our father Abraham, for to give us.

That

Saint Peters day.

That wee being delivered out of the hands of our enemies, might serbe him without fear all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes. To give knowledge of salvation unto his people for the remission of sinnes, through the tender mercie of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wilderness till the day came when hee should shew himself unto the Israelites.

¶ Saint Peters day.

The Collect.

Almighty God, which by thy Sonne Iesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make we beseech thee all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Iesus Christ our Lord.

The Epistle.

At the same time Herod the king stretched forth Ages 12.
his hands to vex certain of the Congregation, and hee killed James the brother of John with the sword. And because he saw it pleased the Jews, hee proceeded further, and took Peter also. Then were the dayes of sweet bread. And when hee had caught him, he put him in prison also, and delivered him to four quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation unto God for him. And when Herod would have brought him out unto the people, the

Saint Peters day.

the same night slept Peter between two souldiers bound with two chains, and the keepers before the dooz kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate, that leadeth unto the City, which opened to them by the own accord: and they went out, and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jewes.

The Gospel.

Mat. 16. 13

When Jesus came into the coasts of the City, which is called Cesarea Philippi, he asked his Disciples, saying, Whom do men say that I the Sonne of man am? They said, Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the living God. And Jesus answered, and said unto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell shall not prevaile against it. And I will give unto thee the keyes of the kingdome of heaven: and whatsoever thou

Saint James the Apostle.

thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

¶ Saint James the Apostle.

The Collect.

GRANT, O mercifull God, that as thine holy Apostle James, leaving his father and all that hee had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be evermore ready to follow thy Commandments, through Jesus Christ our Lord. Amen.

The Epistle.

IN those dayes came Prophets from the citie of Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throzowout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Iury: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hands to vex certain of the congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jews, he proceeded further, and took Peter also.

Acts 11.27

The Gospel.

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. And hee said unto her, What wilt thou? She said unto him, Grant that these my two sonnes may sit, the one on the right hand, and the other on the left in thy Kingdome. But Jesus answered and said, Ye wot not what yee ask: are yee able to drinke of the cup

Matt. 20.20

S. Bartholomew Apostle.

cup that I shall drinke of: and to be baptized with the baptism that I am baptized with: They said unto him, We are. He said unto them, We shall drinke indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left, is not mine to give, but it shall chance unto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them unto him, and said, Ye know that the Princes of the nations have dominion over them, and they that are great men exercise authority upon them, It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast given grace to thine Apostle Bartholomew truly to beleeue and to preach thy word: grant, we beseech thee, unto thy Church, both to love that hee beleebed, and to preach that he taught, through Christ our Lord. Amen.

The Epistle.

Acts 5. 12.

By the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Solomons porch. And of other durst no man joyn himself to them: Nevertheless, the people magnified them. The number of them that beleebed in the Lord, both of men and women, grew more and more, insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the least way the shadow of Peter, when hee came by, might shadow some of them. There came also a multitude out of the cities round about,

S. Matthew the Apostle.

bout, unto Ierusalem, bringing sick folks, and them that were vexed with unclean spirits, and they were healed every one.

The Gospel.

And there was a strife among them, which of them should seem to be the greatest. And hee said unto them, The kings of the nations reign over them, and they that have authority upon them are called gracious lords: but yee shall not so be. But hee that is greatest among you, shall be as the yonger, and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministreth. Beeare they which have abiden with me in my temptations. And I appoint unto you a kingdome, as my father hath appointed unto mee, that ye may eat and drinke at my Table in my Kingdome, and sit on seats judging the twelve tribes of Israel. Luk. 22. 24.

S. Matthew the Apostle.

The Collect.

A Almighty God, which by thy blessed Son didst call Matthew from the recess of custom, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Son Iesus Christ, who liveth and reigneth with thee and the holy Ghost, &c.

The Epistle.

Seeing that we have such an office, even as God hath had mercy on us, we go not out of kinde, but have cast from us the cloaks of unholinesse, and walk not in craftinesse, neither handle wee the word of God deceitfully, but open the truth, and report our selves to every mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them 2. Cor. 4. 1.

Saint Michael, and all Angels.

them that are lost, in whom the God of this world hath blinded the mindes of them which beleeve not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine unto them. For we preach not our selves, but Christ Iesus to be the Lord, and our selves your servants for Iesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to give the light of knowledge of the glory of God, in the face of Iesus Christ.

The Gospel.

Matt. 9. 9.



And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of Custome: and he said unto him, Follow mee. And he arose, and followed him. And it came to passe, as Iesus sate at meat in his house, behold, many publicans also and sinners that came, sate down with Iesus and his disciples. And when the pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Iesus heard that, he said unto them, They that be strong need not the physician, but they that are sick. Go ye rather and learn what that meaneth: I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ Saint Michael and all Angels.

The Collect.

Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order: mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth, through Iesus Christ our Lord. Amen.

The Epistle.

Revel. 12. 7



There was a great battell in heavens: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and prevailed

S. Michael and all Angels.

bailed not, neither was their place found any moze in heauen. And the great dragon, that old serpent called the devill and Satanas, was cast out, which deceibeth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voice, saying, In heauen is now made salvation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them befoze God day and night. And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their liues unto the death. Therefore reioyce ye heavens, and ye that dwell in them. Wo unto the inhabitants of the earth, and of the sea, for the devill is come down unto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the sametime came the disciples unto Jesus, saying, Who is the greatest in the Kingdome of heauen? Jesus called a childe unto him and set him in the midst of them, and said, Verily I say unto you, Except yee turn, and become as childezen, yee shall not enter into the kingdome of heauen. Whosoever therefore humbleth himself as this childe, the same is the greatest in the kingdome of heauen. And whosoever receiveth such a childe in my Name, receiveth mee. But whoso doth offend one of these little ones which beleebe in mee, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences. Necessary it is that offences come: but wo unto the man by whom the offence cometh. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life hilt or maimed, rather then thou shouldest (having two hands, or two feet) be cast into everlasting fire. And if

Mat. 18. 1.

S. Luke the Evangelist.

thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say unto you, that in heauen their Angels do alwayes behold the face of my Father which is in heauen,

¶ S. Luke the Evangelist.

The Collect.

A Almighty God, which calledst Luke the physician, whose praise is in the Gospel, to be a physician of the soul: it may please thee by the wholsom medicines of his doctrine, to heal all the diseases of our souls, through thy Sonne Iesus Christ our Lord. Amen.

The Epistle.

2. Tim. 4. 5.

Watch thou in all things, suffer afflictions, do the work thorowly of an Evangelist, fulfill thine office unto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith, from henceforth there is laid up for mee a Crown of righteousness, which the Lord that is a righteous Judge, shall give to mee at that day; not to mee onely, but to all them that love his coming. Do thy diligence that thou mayest come shortly unto mee. For Demas hath forsaken mee, and loveth this present world, & is departed unto Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with mee. Take Mark, and bring him with thee: for he is profitable unto mee for the ministeration. And Tychicus have I sent unto Ephesus. The cloak that I left at Troada with Carpus, when thou comest, bring with thee, and the books, but especially the parchment. Alexander the copper-smith did mee much evil, the Lord reward him according to his deeds: of whom be thou ware also, for hee hath greatly withstood our words.

The

Simon and Jude Apostles.

The Gospel.

The Lord appointed other seventy (and two) also Luk. 10. 1.
and sent them two and two before him into e-
very city and place, whither he himself would
come. Therefore he said unto them, The har-
vest is great, but the labourers are few. Pray ye there-
fore the Lord of the harvest to send forth labourers into
his harvest. Go your wayes, behold, I send you forth as
lambs among wolves. Bear no wallet, neither scrip,
nor shoes, and salute no man by the way. Into whatsoe-
ver house ye enter, first say, Peace be to this house. And
if the Son of peace be there, your peace shall rest upon it,
if not, it shall return to you again. And in the same house
tarry still, eating and drinking such as they give: for
the labourer is worthy of his reward.

¶ Simon and Jude Apostles.

The Collect.

A Almighty God, which hast builded thy Congregati-
on upon the foundation of the Apostles and Pro-
phets, Jesus Christ himself being the head corner stone:
grant us so to be joyned together in unity of Spirit by
their doctrine, that we may be made an holy Temple ac-
ceptable to thee, through Jesus Christ our Lord. Amen.

The Epistle.

Jude the servant of Jesus Christ, the brother of Jude. 1.
James, to them which are called and sanctified
in God the Father, and preserved in Jesus
Christ: mercy unto you, and peace and love
be multiplied. Beloved, when I gave all diligence
to write unto you of the common salvation, it was
needfull for mee to write unto you, to exhort you
that yee should continually labour in the faith,
which was once given unto the Saints. for there
are certain ungodly men craftily crept in, of which it
was writtten aforetime unto such judgement: They turn

Simon and Jude Apostles.

the grace of our God into wantonnesse, and denie God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them which after beleebed not. The Angels also which kept not their first state, but left their own habitation, he hath reserved in everlasting chains under darknesse, unto the Iudgement of the great day. Even as Sodome and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the pain of eternall fire. Likewise these being deceived by dreams, defile the flesh, despise rulers, and speak evil of them that are in authority.

The Gospel.

Joh. 15. 17.



This command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord. If they have persecuted mee, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things wil they do unto you for my Names sake, because they have not known him that sent mee. If I had not come and spoken unto them, they should have had no sinne: but now have they nothing to cloke their sinne withall. Hee that hateth mee, hateth my father also. If I had not done among them the works which none other man did, they should have had no sinne: but now have they both seen and hated, not onely mee, but also my father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me with

All Saints day.

without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, hee shall testifie of mee. And yee shall bear witness also, because ye have been with mee from the beginning.

¶ All Saints.

The Collect.

A Almighty God, which hast knit together the Elect in one communion and fellowship, in the mystical body of thy Sonne Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspeakable ioyes, which thou hast prepared for them that unsainedly love thee, through Iesus Christ our Lord. Amen.

The Epistle.

Behold, I John saw another Angel ascend from the rising of the Sunne, which had the seal to the living God, and he cried with a loud voice to the four Angels (to whom power was given to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and four thousand of all the tribes of the childezen of Israel.

Revel. 7. 2.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephtalim, were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Levi, were sealed xii. M.
Of the tribe of I Machar, were sealed xii. M.
Of the tribe of Zabulon were sealed xii. M.

All Saints day.

Of the tribe of Joseph, were sealed xii. **th.**

Of the tribe of Benjamin, were sealed xii. **th.**

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cried with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, & the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

The Gospel.

Matth. 5. 1.

Iesus seeing the people, went up into a mountaine, and when hee was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the Kingdome of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of heaven. Blessed are ye when men rebile you, and persecute you, and shall falsely say all manner of evill saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the prophets which were before you.



¶ The order for the administration of the Lords
Supper, or holy Communion.

SO many as intend to bee partakers of the holy Communion, shal signifie their names to the Curate over night, or else in the morning before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious evill liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed, the Curate having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords Table, untill he have openly declared himself to have truly repented and amended his former wicked life, that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottome of his heart all that the other hath trespassed against him, and to make amends for that hee himself hath offended, and the other party will not bee perswaded to a godly unity, but remain still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time having a fair white linnen cloth upon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

The Communion.

Our father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread: And forgive us our trespasses, as wee forgive them that trespass against us. And lead us not into temptation: but deliver us from evill. Amen.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandments: and the people kneeling, shall after every Commandment ask God mercie for their transgression of the same after this sort,

Minister.

God spake these words, and said, I am the Lord thy God: thou shalt have none other gods but mee.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven abowe, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love mee and keep my Commandments.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

The Communion.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt do no murder.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not commit adultery.

People.

The Communion.

People.

Lord haue mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not steal.

People.

Lord haue mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord haue mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not covet thy neighbours house, Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord haue mercy upon us, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

¶ Let us pray.

Almighty God, whose kingdome is everlasting, and power infinite, haue mercy upon the whole Congregation, & so rule the heart of thy chosen servant Charles our King and Governour, that hee knowing whose Minister hee is, may aboue all things seek thy honour and glorie, and that we his Subjects, duely considering whose authoritie he hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord,

The Communion.

Lord, who with thee & the holy Ghost lieth and reigneth ever one God, world without end. Amen.

Almighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turn them, as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles thy servant our King and Governour, that in all his thoughts, words, and works, hee may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull father, for thy dear Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediately after the Collects the Priest shal read the Epistle, beginning thus, **The Epistle written in the Chapter of**

¶ And the Epistle ended, hee shall say the Gospel beginning thus, **The Gospel written in the Chapter of**

¶ And the Epistle and Gospel being ended, shall be said the Creed.

I beleebe in one God, the father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Iesus Christ, the only begotten Sonne of God, begotten of his father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for us men, and for our salvation, came down from heaven, & was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, hee suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the father. And he shal come again with glory to judge both the quick and the dead: whose kingdome shall have no end. And I beleebe
in

The Communion.

in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worshipped and glorified, who speak by the Prophets. And I beleefe one Catholique and Apostolique Church. I acknowledge one baptism for the remission of sinnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people, whether there be any Holy dayes, or fasting dayes the week following, and earnestly exhort them to remember the poor, saying one or more of these sentences following, as hee thinketh most convenient by his discretion.

Matth. 5.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

Matth. 6.

Lay not up for your selues treasure upon the earth, where the rust & moth doth corrupt, and where theeves break thorow and steal: but lay up for your selues treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow and steal.

Matth. 7.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets.

Matth. 7.

Not every one that saith unto mee, Lord, Lord, shall enter into the kingdome of heaven: but hee that doth the will of my Father which is in heaven.

Luke 19.

Suche stood forth, & said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold.

1. Cor. 9.

Who goeth a warfare at any time at his own cost: who planteth a vineyard, and eateth not of the fruit thereof:

The Communion.

thereof? or who feedeth a flock, and eateth not of the milk of the flock?

If wee have sown unto you spirituall things, is it a great matter if we shall reap your worldly things? 1. Cor. 9.

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel. 1. Cor. 9.

He that soweth little, shall reap little: and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a chearfull giver. 1. Cor. 9.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6.

While wee have time, let us do good unto all men, and specially unto them which are of the household of faith. Gal. 6.

Godlinesse is great riches, if a man be content with that hee hath: for wee brought nothing into the world, neither may we carry any thing out. 1. Tim. 6.

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life. 1. Tim. 6.

God is not unrighteous, that hee will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministered unto the Saints, and yet do minister. Heb. 6.

To do good and to distribute forget not, for with such sacrifices God is pleased. Heb. 13.

Whoso hath this worlds good and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1. Ioh. 3.

Give almes of thy goods, and turn never

The Communion.

in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worshipped and glorified, who speak by the Prophets. And I beleefe one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

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The Communion.

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He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a chearfull giver. 2. Cor. 9.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6.

While wee have time, let us do good unto all men, and specially unto them which are of the household of faith. Gal. 6.

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Whoso hath this worlds good and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1. Joh. 3.

Give almes of thy goods, and turn never thy face from Tob. 4.

The Communion.

from any poore man, and then the face of the Lord shall not be turned away from thee.

Iob. 4.

Be mercifull after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

Prov. 19.

Hee that hath pitie upon the poore, lenderth unto the Lord: and look what he layeth out, it shall be paid him again.

Psal. 41.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor mans box, and upon the offering dayes appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done the Priest shall say.

¶ Let us pray for the whole state of Christs Church militant here in earth.

*If there be
no alms gi-
ven to the
poore, then
shall the
worsh (of ac-
cepting our
sin) be left
us unsaid.*

A Almighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (to accept our alms, and) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universall Church with the spirit of truth, unity, and concord: and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and governors, and specially thy servant **CHARLES** our King, that under him we may be godly and quietly governed: And grant unto his whole Councell, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickednesse

The Communion.

hednesse and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heavenly Father) to ail Bishops Pastours and Curates, that they may both by their life and doctrine, set forth thy true and libe-ly word, and rightly and duely administer thy holy Sa-
 craments: And to all thy people giue thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truly serbing thee in holinesse and righteousness al the dayes of their life. And we most hum-
 bly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitozy life be in trouble, sozrow, need, sicknesse, or any other aduersitie: Grant this, O Father, for Iesus Christs sake, our onely Mediatour and Ad vocate, Amen.

¶ Then shall follow this exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.



We be come together at this time (dearly be-
 loved brethzen) to feed at the Lords Sup-
 per, unto the which in Gods behalf I bid
 you all that be here present, and beseech
 you for the Lord Iesus Christs sake, that
 ye will not refuse to come thereto, being so
 lovingly called and bidden of God himself. Ye know
 how grievous and unkinde a thing it is, when a man
 hath prepared a rich feast, decked his table with all
 kinde of provision, so that there lacketh nothing but
 the guests to sit down, and yet they which be called,
 (without any cause) most unthankfully refuse to come.
 Which of you in such a case would not be moved?
 who would not think a great injury, and wrong done
 unto him? Wherefore most dearly beloved in Christ, take
 ye good heed, lest ye withdrawing your selves from this
 holy Supper, provoke Gods indignation against you.

It

The Communion.

It is an easie matter for a man to say, I will not communicate, because I am otherwise litted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be ye not ashamed to say, you will not come? When you should return to God, will you excuse your self and say that you be not ready? Consider earnestly with your selves how little such faigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would trie their pokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that yee will be partakers of this holy Communion. And as the Sonne of God did you. huse to yeeld up his soul by death upon the Crosse for your health: even so it is your duty to receive the Communion together in the remembrance of his death, as hee himself commanded. Now if yee will in no wise thus do, consider with your selves, how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse yee will not adde any more: which thing ye shal do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truly it is a great unthankfulness to say nay, when yee be called: but the fault is much greater, when men stand by, and yet will neither eat nor drinke this holy Communion with other. I pray you,
what

The Communion.

what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat, Take, and drink ye all of this, Do this in remembrance of mee. With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when ye depart, I beseech you ponder with your selves from whom ye depart: ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.


¶ And sometime shall this be said also, at the discretion of the Curate.

Dearely beloved, forasmuch as our duty is to render to Almighty God our heavenly father most hearty thanks, for that he hath given his Sonne our Saviour Iesus Christ, not onely to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his blessed Body and Bloud: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you to consider the dignity of the holy mystrie, and the great perill of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be received as worthy partakers of such an heavenly Table. The

The Communion.

way and means thereto is : first, to examine your
liues and conuersation by the rule of Gods command-
ments, and whereinsoever ye shall perceiue your
selues to haue offended, either by will, word, or deed,
there bewail your own sinfull liues, and confesse your
selues to Almighty God, with full purpose of amend-
ment of life. And if ye shall perceiue your offences to be
such, as be not onely against God, but also against your
neighbours: then ye shall reconcile your selues unto
them, ready to make restitution and satisfaction, ac-
cording to the uttermost of your powers, for all iniu-
ries and wrongs done by you to any other, and likewise
being ready to forgive other that haue offended you, as
you would haue forgiveness of your offences at Gods
hand: for otherwise the receiuing of the holy Commu-
nion doth nothing else but increase your damnation.
And because it is requisite that no man should come to
the holy Communion, but with a full trust in Gods
mercie, and with a quiet conscience: therefore if there
be any of you, which by the means aforesaid, cannot
quiet his own conscience, but requireth further com-
fort or counsell, then let him come to me, or some other
discreet and learned Minister of Gods word, and open
his grief, that he may receiue such ghostly counsell, ad-
vice, and comfort, as his conscience may be relieved,
and that by the Ministry of Gods word he may re-
ceiue comfort, and the benefit of absolution, to the qui-
eting of his conscience, and aboiding of all scruple and
doubtfulnesse.

Then shall the Priest say this exhortation,

early beloved in the Lord, ye that minde to
come to the holy Communion of the body and
bloud of our Saviour Christ, must consider
what Saint Paul writeth to the Corinthians: how
he exhorteth all persons diligently to trie and exa-
mine themselves, before they presume to eat of that
bread

The Communion.

bread, and drinke of that cup. for as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) So is the danger great, if we receive the same unworthily. for then we be guilty of the body and blood of Christ our Saviour: we eat and drinke our own damnation, not considering the Lords body: we kindle Gods wrath against us, we provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer or be in malice or envie, or in any other grievous crime, bewail your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the devill enter into you as he entred into Judas, & fill you full of all iniquities, & bring you to destruction both of body and soul. Judge therefore your selves, brethren, that ye be not judged of the Lord. Repent you truly for your sinnes past: have a lively and stedfast faith in Christ our Saviour Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And aboves all things, ye must give most humble and hearty thanks to God the father, the Sonne and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Crosse for us miserable sinners, which lay in darknes and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and onely Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious bloodshedding he hath obtained to us: he hath instituted and ordained

The Communion.

holy mysteries as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holiness and righteousness all the dayes of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion.

You that do truly and earnestly repent you of your sinnes, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw neer, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we know ledge and bewail our manifold sinnes and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, & be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee, in newnesse of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then

The Communion.

¶ Then shall the Priest or the Bishop (being present) stand up, and turning himselfe to the people, say thus,

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sinnes to all them which with heartie repentance and true faith turn unto him: have mercie upon you, pardon and deliver you from all your sinnes, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto mee all that travell, and be heavy laden, and I will refresh you.

So God loved the world, that hee gave his onely begotten Sonne, to the end that all that beleve in him should not perish, but have life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what Saint John saith.

If any man sinne, wee have an Advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

we lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duety, that wee should at all times, and in all places, give thanks

The Communion.

unto thee, O Lord holy Father, Almighty eberlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed, or else immediatly shall follow, *Therefore with Angels, &c.*

¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to be bozn as this day for us, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us cleau from all sinne. *Therefore with Angels, &c.*

¶ Upon Easter day, and seven dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us eberlasting life. *Therefore with Angels, &c.*

¶ Upon the Ascension day, and seven dayes after.

THrough thy most dearly beloved Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might wee also ascend, and reigne with him in glory. *Therefore with Angels, and Archangels, &c.*

¶ Upon WhitSunday and six dayes after.

THrough Iesus Christ our Lord, according to whole most true promise the holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty winde, in the likeness of fiery tongues.

The Communion.

tongues, lighting upon the Apostles, to teach them, and to leade them to all trueth, giving them both the gift of diuers languages, and also boldnesse with seruent zeal, constantly to preach the Gospel unto all Nations, wherby wee are brought out of darknesse and errour, into the clear light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity onely.

It is very meet, right, and our bounden duety, that wee should at all times, and in all places give thanks to thee, O Lord Almighty and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleebe of the glory of the Father, the same we beleebe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly.

Therefore with Angels and Archangels, and with all the company of heaven, wee laud and magnifie thy glorious Name, evermore praisling thee, and saying, Holy, holy, holy Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all them that shall receive the Communion this prayer following.

We do not presume to come to this thy Table, O mercifull Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbles under thy Table. But thou art the same Lord, whose propertie is alwayes to have mercie: grant us therefore gracious Lord, so to eat the flesh of thy dear Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made clean by his body, and our souls

The Communion.

washed thzough his most precious blood, and that we
may evermoze dwell in him, and he in us. Amen.

¶ Then the Priest standing up, shall say as followeth.

A Almighty God, our heavenly Father, which of thy
tender mercy didst give thine onely Sonne Iesus
Christ to suffer death upon the Crosse for our redemption,
who made there, by his one oblation of himself once
offered, a full, perfect, and sufficient sacrifice, oblation
and satisfaction for the sins of the whole world, and did
institute, and in his holy Gospel command us to continue
a perpetuall memory of that his precious death untill
his coming again: Hear us, O mercifull Father, we
beseech thee, and grant that wee receiving these thy
creatures of bread and wine, according to thy Son our
Saviour Iesus Christs holy Institution, in remembrance
of his death and passion, may be partakers of his
most blessed Body and Blood: who in the same night
that hee was betrayed, took bread, and when hee had
given thanks, hee brake it, and gave it to his disciples,
saying, Take, eat, this is my body, which is given for
you, do this in remembrance of mee. Likewise after supper
he took the cup, and when he had given thanks, hee
gave it to them, saying, Drink yee all of this, for this is
my blood of the new Testament, which is shed for you,
and for many for the remission of sinnes: do this as oft
as you shall drinke it, in remembrance of mee.

¶ Then shall the Minister first receive the Communion in both
kinds himself, and next deliver it to other Ministers (if any be
there present) that they may help the chief Minister, and after
to the people in their hands, kneeling. And when he delivereth
the bread, he shall say,

The body of our Lord Iesus Christ, which was given
for thee, preserve thy body and soul into everlasting
life: and take and eat this in remembrance that
Christ died for thee, and feed on him in thine heart by
faith with thanksgiving.

And

The Communion.

And the Minister that delivereth the cup, shall say,

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him every petition. After shall be said as followeth,

O Lord and heavenly Father, wee thy humble servants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, wee and all thy whole Church may obtain remission of our sinnes, and all other benefits of his passion. And here wee offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although wee be unworthy through our manifold sinnes, to offer unto thee any sacrifice: yet wee beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

A Almighty and everliving God, wee most heartily thank thee, for that thou doest vouchsafe to feed us which have duely received those holy mysteries, with the spirituall food of the most precious body and blood of thy Son our Saviour Jesus Christ, and doest assure us thereby of thy favour and goodnesse toward us, and that

The Communion.

that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heirs through hope of thy everlasting Kingdome, by the merits of the most precious death and passion of thy dear Sonne: wee now most humbly beseech thee, O heavenly father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory world without end. Amen.

¶ Then shall be said or sung,

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, wee worship thee, wee glorifie thee, wee give thanks to thee for thy great glory, O Lord God heavenly King, God the father Almighty, O Lord the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Son of the father, that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the father. Amen.

¶ Then the Priest or Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes Amen.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one. And the same may be said

The Communion.

said also as often as occasion shall serve, after the Collects either of Morning and Evening prayer, Communion or Letyany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandments, that through thy most mighty protection both here and ever, wee may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

GRANT wee beseech thee, Almighty God, that the words which wee have heard this day with our outward ears, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PREBENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before wee ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Almighty

The Communion.

A Almighty God, which hast promised to hear the petitions of them that ask in thy Sonnes Name, wee beseech thee mercifully to encline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which wee have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Upon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serve. And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion. And if there be not above twenty persons in the Parish, of discretion to receive the Communion, yet there shall be no Communion, except four or three at the least communicate with the Priest.

And in Cathedrall and Collegiat Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary. And to take away the superstition, which any person hath, or might have in the Bread and Wine, it shall suffice that the Bread be such as is usuall to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate shall have it to his own use. The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they have paid for the same by order of their houses every Sunday.

And note that every Parishioner shall communicate at the least three times in the yeer, of which Easter to bee one, and shall

Publique Baptisme.

shall also receive the Sacraments and other Rites, according to the order in this book appointed. And yearly at Easter, every parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due, then and at that time to be payd.



¶ The ministration of Baptisme to be used in the Church.



T appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministred, but at two times in the year: at Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation, which custom now being grown out of use, (although it cannot for many considerations be well restored again) it is thought good to follow the same as neer as conveniently may be, Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be administred but upon Sundayes, and other holydayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiving of them that be newly baptized into the number of Christs Church, as also because in the Baptisme of Infants, every man present may be put in remembrance of his own profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the English tongue. Neverthelesse, if necessity so require, children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or holyday, the Parents shall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, must be ready at the Font, either immediately

Publique Baptisme.

mediatly after the last Lesson at Morning prayer, or else immediatly after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized or not. If they answer, No: then shall the Priest say thus,



Deare beloved, forasmuch as all men be conceived and born in sinne, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghost: I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous mercie he will grant to these childzen that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Then shall the Priest say,

Let us pray.



Almighty and everlasting God, which of thy great mercie didst save Noe and his family in the Ark from perishing by water, and also didst safely lead the childzen of Israel thy people thorow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloved Sonne Jesus Christ, didst sanctifie the flood Jordan, and all other waters to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these childzen, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord, Amen.

Almighty

Publique Baptisme.

A Almighty and immortall God, the ayd of all that need, the helper of all that flee to thee for succour, the life of them that beleebe, and the resurrection of the dead: we call upon thee for these Infants, that they coming to thy holy Baptisme, may receive remission of their finnes by spirituall regeneration. Receive them, O Lord as thou hast promised by thy welbeloved Sonne, saying, Ask, and you shall have; seek, and you shall finde; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, finde; open the gate unto us that knock, that these Infants may enjoy the eberlasting benediction of thy heavenly washing, and may come to the eternall kingdom, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say,

Hear the words of the Gospel written by Saint
Mark in the tenth Chapter.

Mark.
10.13.

A T a certain time they brought children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Friends, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and
deed

Publique Baptisme.

deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleebe, that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly father toward these Infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy Baptisme: let us faithfully and devoutly give thanks unto him, and say,

A Almighty and everlasting God, heavenly father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these Infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speak unto the Godfathers and Godmothers on this wise,

Welbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sinnes, to give them the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their

sureties

Publike Baptisme.

sureties that they will forsake the devill and all his works, and constantly beleve Gods holy word, and obediently keepe his Commandments.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the devill and all his works, the vain pomp and glozy of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleebe in God the Father Almighty, maker of heaben and earth? And in Iesus Christ his only begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaben, and sitteth at the right hand of God the Father Almighty: and from thence shall come again at the end of the world, to iudge the quick and the dead? And doest thou beleebe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleebe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the Priest say.

O Mercifull God, grant that the old Adam in these childzen may be so buried, that the new man may be raised up in them. Amen.



Gran

Publike Baptisme.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victoꝝy, and to triumph against the devill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who doest live and govern all things, world without end. Amen.

A Almighty everliving God, whose most dearly beloved Sonne Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, and gave commandment to his Disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy Congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulnesse of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

Then the Priest shall take the childe in his hands, and ask the name: and naming the childe, shall dip it in the water, so as be discreetly and warily done, saying,

N I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the childe be weak, it shall suffice to pour water upon it, saying the foresaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse upon the childes forehead, saying,

VVe receive this childe into the Congregation of Christs flock, and do signe him with the signe

Publike Baptisme.

of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, the world, and the devill, and to continue Christs faithfull souldier and serbant unto his lifes end. Amen.

Then shall the Priest say,

Seeing now, dearly beloved brethren, that these children be regenerate and grafted into the body of Christs Congregation, let us giue thanks unto God for these benefites, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

Then shall be said,

Our Father which art in heaven, &c.

Then shall the Priest say.



Ye yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead unto sin, and liuing unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord, Amen.

At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

As much as these children have promised by you to forsake the devill and all his works, to beleebe in God and to serue him: you must remember that it is your parts and duties, to see that these Infants be taught, so soon as they shall be able

to

Private Baptisme.

to learn, what a solemn vow, promise and profession they have made by you And that they may know these things the better, ye shall call upon them to hear Sermons, and chiefly you shall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleve to his soules health, and that these children may be vertuously brought up, to lead a godly and a Christian life, remembryng alwayes that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we which are baptized. die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and dayly proceeding in all vertue and godlinesse of living.

¶ The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.



¶ Of them that are to be baptized in private houses, in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the childe be born, unlesse upon a great and reasonable cause declared to the Curate, and by him approved. And also they shall warn them; that without great cause, and necessitie, they procure

Private Baptisme.

not their children to be baptized at home in their houses. And when great need shall compell them so to do, then Baptisme shall be administred on this fashion. First, let the lawfull Minister and them that be present, call upon God for his grace, and say the Lords Prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or pour water upon it, saying these words,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the childe so baptized; is lawfully and sufficiently baptized, and ought not to be baptized again. But yet neverthelesse, if the childe which is after this sort baptized, doe afterwards live, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himself baptize that childe, the Congregation may be certified of the true form of Baptisme by him privately before used: Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was born or Christened, shall examine and trie, whether the childe be lawfully baptized, or no. In which case, if those that bring any childe to the Church, doe answer that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe Baptized?

Who was present when the childe was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted, through fear or haste in such times of extremity: Therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you the childe to be lawfully and perfectly baptized?

Private Baptisme.

And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not he Christen the childe again, but shall receive him as one of the flock of the true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this childe, which being born in originall sinne, and in the wrath of God, is now by the labor of regeneration in Baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not denie his grace, and mercy unto such Infants, but most lovingly doth call them unto him as the holy Gospel doth witness to our comfort which is wise.

Mark.
10. 13.

A certain time they brought children unto Christ, that he should touch them, and his disciples rebuked those that brought them: But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbiddeth them not, for to such belongeth the Kingdome of God. Verily I say unto you, whosoever doth not receive the Kingdome of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this exhortation upon the words of the Gospel.

Friends, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocencie. Ye perceive how by his outward gesture and deed, he declared his good will towards them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleieve that

Private Baptisme.

that he hath likewise favourably received this present Infant, that he hath embraced him with the arms of his mercie, that he hath given unto him the blessing of eternall life, and made him partaker of his everlasting Kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ towards this Infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our faith let us recite the Articles contained in our Creed.

Here the Minister, with the Godfathers and Godmothers shall say,

Our father which art in heaven, &c.

Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Doest thou in the name of this childe forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them.

Answer.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleefe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and

Private Baptisme

the dead: and do you in his Name beleebe in the holy Ghost, the holy Catholique Church, the Communion of saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answer.

All this I stedfastly beleebe.

¶ Let us pray.

A Almighty and euerlasting God, heavenly Father, we give thee humble thanks, for that thou hast boughsed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us euermore: give thy holy Spirit to this Infant, that he being bozn again, and being made heir of euerlasting saluation, through ou Lord Iesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the unity of the same holy Spirit, euerlastingly. Amen.

Then shall the Minister make this exhortation to the God-fathers and Godmothers.

Foasmuch as this childe hath promised by you to forsake the devill and all his works, to beleebe in God, and to serbe him: you must remember that it is your part and duty, to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly you shall provide that he may learn the Creed, the Lords prayer, and the tenne Commandments in the English tongue, and all other things which a Christian man ought to know, and beleebe to his souls health, and that this childe may be vertuously brought up, to lead a godly and a Christian life, remembryng alway that Baptisme doth represent unto us our profession, which is to follow the example
of

Confirmation.

of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and dayly proceeding in all vertue and godliness of living.

And so forth as in Publike Baptisme.

But if they which bring the Infants to the Church, doe make such uncertain answers to the Priests questions, as that it cannot appear that the childe was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essentiall parts of Baptisme: then let the Priest baptize it in form above written, concerning Publike Baptisme, saving that at the dipping of the childe in the Font, he shall use this form of words.

If thou be not already baptized, **A.** I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost.

The order of Confirmation, or laying on of hands
upon children baptized, and able to render an account of their
Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords Prayer, and the ten Commandments, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he (shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First,

The Catechisme.

First, because that when children come to the yeeres of discretion, and have learned what their Godfathers, and Godmothers promised for them in baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto. Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill, it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their own faith, and promise to be obedient unto the will of God. And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods Word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

A Catechisme, that is to say, An instruction to be
learned of every childe, before he be brought to be
confirmed by the Bishop.

Question.



What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

The Catechisme.

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the Kingdom of Heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the devill and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleve all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy Will, and Commandments, and walk in the same all the dayes of my life.

Question.

Dost thou not think that thou art bound to beleve, and to do as they have promised for thee?

Answer.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my liues end.

Question.

Rehearse the Articles of thy belief.

Answer.

I beleve in God the Father Almighty, maker of Heaven and earth. And in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, bozn of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of

The Catechisme.

of God the Father Almighty: from thence he shall come to iudge the quick and the dead. I beleve in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question.

What doest thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to beleve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt have none other Gods but me.

ii. Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me,

The Catechisme.

me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

iiii. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: my dutie towards God, and my dutie towards my neighbour.

Question.

What is thy duty towards God?

Answer.

The Catechisme.

Answer.

My duty towards God is to beleee in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serue him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My dutie towards my neighbour, is to love him as my self, and to do to all men as I would they should do unto me. To love, honour, and succour my father, and mother. To honour and obey the King and his ministers. To submit my self to all my gobernours, teachers, spirituall Pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evill speaking, lying and slandering. To keep my body in temperance, sobernesse, and chastitie. Not to cobet nor desire other mens goods, but to learn and labour truly to get mine own liuing, and to do my dutie in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serue him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

Our father which art in heaven, hallowed be thy Name, Thy Kingdome come. Thy will be done in

The Catechisme.

in earth as it is in heaben. Giue us this day our dayly bread. And forgive us our trespalles, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, and to all people, that we may worship him, serbe him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls and bodiēs, and that he will be mercifull unto us, and forgive us our sinnes, and that it will please him to save and defend us in all dangers ghostly and bodsly, and that he will keep us from all sinne and wickednesse, and from our ghostly enemye, and from everlastyng death. And this I trust he will do of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.



How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely as generally necessary to salvation, that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe of an inward and spirite all grace, given unto us. ordained by Christ himselfe, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

The Catechisme.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or form in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Son, and of the holy Ghost.

Question.

What is the inward and Spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousness: for being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleebe the promises of God made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot perform them?

Answer.

Yes: they do perform them by their Sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

The Catechisme.

Answer.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which wee receive thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Bloud of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the Body and bloud of Christ, as our bodies are by the Bread and wine.

Question.

What is required of them which come to the Lords Supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, have a lively faith in gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

¶ So soon as the children can say in their mother tongue the articles of the faith, the Lords prayer, the ten Commandments, and also can answer to such questions of this short


Confirmation.

Catechisme, as the Bishop, or such as he shall appoint, shall by his discretion appose them in: then shall they be brought to the Bishop by one that shall be their Godfather or Godmother, that every childe may have a witnesse of his Confirmation. And the Bishop shall confirm them on this wise.




¶ Confirmation, or laying on of hands.

Minister.

ur help is in the Name of the Lord,

Answer.

which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

¶ Let us pray.

A Almighty and everliuing God, who hast boughteased to regenerate these thy seruants by water and the holy Ghost, and hast given unto them forgiveness of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost, the Comforter, and dayly increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fullall them, O Lord, with the spirit of thy holy fear. Amen.

¶ Then the Bishop shall lay his hand upon every childe severally, saying,

Defend, O Lord, this childe with thy heauenly grace, that

Confirmation.

that he may continue thine for ever, and dayly increase in thy holy Spirit more and more, untill he come unto thy everlasting Kingdom. Amen.

¶ Then shall the Bishop say,

Let us pray.

A Almighty and everliving God, which makest us both to will, and to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom, after the example of the holy Apostles, we have laid our hands, to certifie them by this sign, of thy labour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy-dayes, half an hour before Evensong, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, servants and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any

Of Matrimony?

convenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandments, and also how many of them can answer to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, until such time as he can say the Catechisme, & be confirmed.



¶ The form of solemnization of *Matrimony.*

¶ First, the banes must be asked three severall Sundayes or Holy-dayes, in the time of Service, the people being present, after the accustomed manner.

¶ And if the persons that should be married, dwell in diverse Parishes, the Banes must be asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thine asked, from the Curate of the other Parish.

¶ At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus,

Deare beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation, to joyn together this man and this woman in holy Matrimony, which is an honorable estate, instituted of God in Paradise, in the time of mans innocencie, signifying unto us the mysticall Union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee,

Of Matrimony.

Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly to satissie mens carnall lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continencie, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort that the one ought to have of the other both in prosperity and aduersity, into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

Require and charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye disclose it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do alleadge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and sufficient surties with him

Of Matrimony.

to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation: then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alleadged, then shall the Curate say unto the man,

N. **W**ilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? wilt thou love her, comfort her, honour, and keep her in sicknesse and in health: and forsaking all other, keep thee only unto her, so long as you both shall live?

The man shall answer,

I will.

Then shall the Priest say unto the woman,

N. **W**ilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? wilt thou obey him, and serve him, love, honour, and keep him in sicknesse and in health: and forsaking all other, keep thee only unto him, so long as you both shall live?

The woman shall answer,

I will.

Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying,

I. A. take thee **N.** to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sicknesse and in health, to love and to cherish, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking again the man by thy right hand, shall say,

I. A. take thee **N.** to my wedded husband, to have and

Of Matrimony.

and to hold from this day for ward, for better for worse;
for richer for poorer, in sickness and in health, to love,
cherish, and to obey, till death us depart, according to
Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall
give unto the woman a Ring, laying the same upon the book,
with the accustomed duty to the Priest and Clerk. And the
Priest taking the Ring, shall deliver it unto the man, to put it
upon the fourth finger of the womans left hand. And the
man taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee
worship, and with all my worldly goods I thee endow:
In the Name of the Father, and of the Sonne, and of
the holy Ghost. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the
womans left hand, the Minister shall say,

C Let us pray.

O Eternal God, Creatour and Preserver of all man-
kinde, giber of all spirituall grace, the Authour of
everlasting life, send thy blessing upon these thy servants,
this man and this woman, whom we blesse in thy
Name, that as Isaac and Rebecca liued faithfully to-
gether, so these persons may surely perform and keep
the bow and covenant betwixt them made (whereof
this Ring giben and receiued is a token and pledge) and
may ever remain in perfect love and peace together, and
liue according to thy laws, through Jesus Christ our
Lord. Amen.

¶ Then shall the Priest joyn their right hands together and say,
Those whom God hath joyned together, let no man
put asunder.

¶ Then shall the Minister speak unto the people,
forasmuch as M. and W. have consented together
in holy wedlock, and have witnessed the same before
God and this company, and thereto have given and
pledged

Of Matrimony.

pledged their troth either to other, and have declared the same by giuing and receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

God the Father, God the Son, God the holy Ghost, blesse, preserve and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalmc following.

*Beati omnes.
Psal. 128.*

Blessed are all they that feare the Lord: and walk in his wayes.

For thou shalt eat the labour of thine hands:
Well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine: upon the walles of thy house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glorie be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this Psalm.

*Domine miserere.
Psal. 67.*

God be mercifull unto us and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let

Of Matrimony.

Let the people praise thee, O God : yea, let all the people praise thee.

O Let the nations reioyce and be glad : for thou shalt iudge the folk righteously, and govern the Nations upon the earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase: and God, when our own God shall giue us his blessing.

God shall blesse us : and all the ends of the world shall fear him.

Glozy be to the Father, and to the Sonne : and to the holy Ghost.

As it was in the beginning, is now, and euer shall be : world without end. Amen.

¶ The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table and turning his face toward them, shall say,

Lord haue mercy upon us.

Answer.

Christ haue mercy upon us.

Minister.

Lord haue mercie upon us.

Our Father which art in heauen, hallowed be thy Name, &c.

And lead us not into temptation.

Answer.

But deliuer us from euill. Amen.

Minister.

O Lord saue thy seruant and thy handmaid.

Answer.

which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answer.

And euermore defend them.

Minister.

Of Matrimony.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleſſe theſe thy ſervants, and ſowe the ſeed of eternall life in their mindes, that whatſoever in thy holy word they ſhall profitably learn, they may in deed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſſe them. And as thou didſt ſend thy bleſſing upon Abraham and Sara to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ This prayer next following ſhall be omitted, where the woman is paſt child-birth.

O Mercifull Lord and heavenly Father, by whole gracious gift mankind is increaſed: we beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo live together ſo long in godly love, and honeſty, that they may ſee their childrens children unto the third and fourth generation, unto thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

O God which by thy mighty power haſt made all things of nought, which alſo (after other things ſet in order) didſt appoint, that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning: and knitting them together, didſt teach

that

Of Matrimony.

that it should neber be lawfull to put asunder those whom thou by Matrimony hadst made one : O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and unity betwixt Christ and his Church : look mercifully upon these thy servants, that both this man may love his wife according to thy word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara; and in all quietnesse, sobriety, and peace, be a follower of holy and godly Matrons. O Lord blesse them both, and grant them to inherit thine everlasting Kingdome, through Jesus Christ our Lord Amen.

¶ Then shall the priest say,

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, poure upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

Al ye which be married, or which intend to take the holy state of Matrimony upon you, hear what holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doth give this commandment to all married men, Ye husbands, love your wives, even as Christ
loved

Of Matrimony.

loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ and of the Congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men, love your wives, and be not bitter unto them.

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforesaid Epistle to the Ephesians, teacheth you thus: Ye women submit your selves unto your own husbands, as unto the Lord: for the husband is the wifes head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

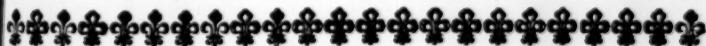
Therefore as the Church or Congregation is subject unto Christ: so likewise let the wives also be in subjection unto

The visitation of the sick.

unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward with braid- ed hair, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man, which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women which trusted in God, apparel themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any fear.

¶ The new married persons the same day of their marriage, must receive the holy Communion,



¶ The order for the visitation of the sick.

The Priest entring into the sick persons house, shall say,
Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say kneeling down,

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord

The visitation of the sick.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemye haue no aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, **O** Lord, a strong tower.

Answer.

From the face of his enemye.

Minister.

O Lord hear our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord look down from heauen, behold, visit and re-
lieue this thy seruant. Look vpon him with the
eyes of thy mercie, giue him comfort and sure confidence
in thee, defend him from the danger of the enemye, and
keepe him in perpetuall peace and safety, through Iesus
Christ our Lord. Amen.

Hear us, Almighty and most mercifull God and
Saviour, extend thine accustomed goodnesse to
this

The visitation of the sick.

this thy seruant, which is greiued with sicknesse: visit him, O Lord, as thou didst visit Peters wives mother, and the Captains seruant. So visit and reffoze to this sick person his former health, (if it be thy will) or else giue him grace so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sick person after this forme, or other like,

Dearly beloved, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse. Wherefoze, whatsoeuer your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent unto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endlesse felicity, or else it be sent unto you to correct and amend in you whatsoeuer doth offend the eyes of your heavenly ffather: know you certainly, that if you truly repent you of your sinnes, and bear your sicknesse patiently, trusting in Gods mercy, for his dear Sonne Iesus Christ his sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you for ward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place,

Take therefore in good worth the chastisement of the Lord. For whom the Lord loveth, hee chastiseth: yea, as S. Paul saith, Hee scourgeth every sonne which hee receiveth. If ye indure chastisement, hee loveth himself unto you as unto his own children. What

The visitation of the sick,

What sonne is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct us, wee reverently obey them: shall we not now much rather be obedient to our Spirituall Father, and so live? And they for a few dayes do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent hee may make us partakers of his holynesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that wee should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of aduersitie it shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently aduersities, troubles and sicknesse, for he himselfe went not up to joy, but first he suffered paine: he entred not into his glory, before he was crucified: so truly our way to eternall joy is, to suffer here with Christ, and our doore to enter into eternall life is gladly to die with Christ, that wee may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptisme. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgement: therefore I shall shortly rehearse the Articles

The visitation of the sick.

Articles of our faith, that you may know whether you do beleefe as a Christian man should or no.

¶ Here the minister shall rehearse the Articles of the faith saying thus,

Doest thou beleefe in God the Father Almighty?

Ar. As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if hee have offended other, to ask them forgiveness: and where hee hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to move the sick person, and that most earnestly, to liberality toward the poor. Here shall the sick person make a speciall confession, if hee feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this sort.

Our Lord Jesus Christ, who hath lest power to his Church to absolve all sinners which truly repent and beleefe in him, of his great mercy forgive theethine offences: and by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the priest shall say the Collect following.

Let us pray.

O most mercifull God, which according to the multitude of thy mercies doest so put way the sinnes of those

The visitation of the sick.

those which truly repent, that thou rememberest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoeuer hath been decayed by the fraud and malice of the deuil, or by his own carnall will and frailnesse, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his teares, allwage his pain, as shall be seen to thee most expedient for him. And so as much as he putteth his full trust onely in thy mercie, impute not unto him his former sinnes, but take him unto thy labour, through the merits of thy most dearly beloved Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalm.

In te Domine
speraui.
Psalm 71.

Re thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art hee that took mee out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: for sake mee not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying:

God

The visitation of the sick.

God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not farre from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wonderful works.

Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles & adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

My lips will be faine when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evill.

Glozy be to the Father, &c.

As it was in the beginning, &c.

The Communion of the sick.

Adding this.

O Saviour of the world, save us, which by thy Crosse and precious blood hast redeemed us, help us, we beseech thee, O God.

Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

The Communion of the sick.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases and sickenneses, and ever uncertain what time they shall depart out of this life, therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners, to the oft receiving (in the Church) of the holy Communion of the Body and Blood of our Saviour Christ: which if they doe, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then hee must give knowledge over-night, or else early in the morning, to the Curate, signifying also how many bee appointed to Communicate with him: and having a convenient place in the sick mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, hee shall there minister the holy Communion.

The

The Communion of the sick.

The Collect.

A Almighty everliving God, maker of mankind, which doest correct those whom thou doest love, and chastise every one whom thou doest receive: we beseech thee to have mercy upon this thy servant, visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will, & whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

No man despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth. Yea, and he scourgeth every sonne whom he receiveth. Heb. 12.

The Gospel.

Verily, verily I say unto you, He that heareth my word, and belebeth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life. Jonn. 5.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick. But if a man either by reason of extremitie of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs bodie and Bloud: then the Curate shall instruct him, that if he do truly repent him of his sinnes, and stedfastly beleve that Jesus Christ hath suffered death upon the Crosse for him, and shed his bloud for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Bloud of our Saviour Christ profitably to his soules health, although he do not receive the Sacrament with his mouth.

At the Buriall of the dead.

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the form of the visitation at the Psalm, **In thee, O Lord have I put my trust**, and go straight to the Communion.

In the time of plague, sweat, or such other like contagious times of sicknesses or diseases, when none of the Parish, or neighbours can be gotten to communicate with the sick in their houses, for fear of the Infection, upon speciall request of the diseased, the Minister may onely Communicate with him.

The order for the Buriall of the dead.

The Priest meeting the corps at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so go either into the Church, or towards the grave.

John 11.
25, 26.



I am the resurrection and the life, saith the Lord, He that beleeveth in me, yea, though hee were dead, yet shall hee live. And whosoever liveth and beleeveth in me, shall not die for ever.

Job 19.
25, 26, 27.

I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh: yea, and I my self shall behold him, not with other, but with these same eyes.

1 Tim.
6. Job 1. 11

We brought nothing into this world. neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to passe: Blessed be the Name of the Lord.

¶ When they come to the grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerkes shall sing,

At the buriall of the dead.

MAn that is bozn of a woman, hath but a short time Job 14.
to liue, and is full of misery. He cometh up and
is cut down like a flower, he fleeth as it were a shadow,
and neuer continueth in one stay. In the midst of life
we be in death: of whom may we seek for succour but of
thee, O Lord, which for our sinnes art justly displeased?
yet, O Lord God most holy, O Lord most mighty, O ho-
ly and most mercifull Saviour, deliver us not into the
bitter pains of eternall death. Thou knowest Lord the
secrets of our hearts, shut not up thy mercifull eyes to our
prayers: but spare us, Lord most holy, O God most migh-
ty, O holy and mercifull Saviour, thou most worthy
Judge eternall, suffer us not at our last hour for any
pains of death to fall from thee.

Then while the earth shall be cast upon the body by some
standing by, the Priest shall say,

Foasmuch as it hath pleased Almighty God of his
great mercy to take unto himself the soul of our dear
brother here departed, we therefore commit his body to
the ground, earth to earth, ashes to ashes, dust to dust, in
sure and certain hope of resurrection to eternall life,
through our Lord Jesus Christ, who shall change our
 vile body, that it may be like unto his glorious body, ac-
cording to the mighty working, wherby he is able to sub-
due all things to himself.

Then shall be said, or sung,

I Heard a voyce from heaven, saying unto me, Write, Rev. 14. 13.
from henceforth blessed are the dead which die in the
Lord, even so saith the Spirit, that they rest from their
labours.

Then shall follow this Lesson taken out of the 15 Chapter to
the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first 1. Cor. 15. 20.
fruits of them that sleep. For by a man came
death, and by a man came the resurrection of the
dead. For as by Adam all die, even so by Christ shall all be

At the buriall of the dead.

made alibe, but every man in his own order. The first is Christ, then they that are Christs at his coming: then cometh the end, when he hath delibered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he must reign till he have put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest, that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? Yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Iesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat & drink, for to morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of sleep, and sinne not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat, or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestial is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moon, and another glory of the starres, for one star differeth

At the buriall of the dead.

differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weaknesse, it riseth again in power. It is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, the first man Adam was made a living soul, and the last Adam was made a quickning Spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doeth corruption inherit incorruption. Behold, I shew you a mystery, we shall not all sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written; Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my dear brethren, be ye steadfast and unmovable, alwayes rich in the work of the Lord, so much as ye know, how that your labour is not in vain in the Lord.

The

At the buriall of the dead.

The Lesson ended, the Priest shall say,

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Priest.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

A Almighty God, with whom do liue the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in ioy and felicitie: we giue thee hearty thanks, for that it hath pleased thee to deliuer this (R.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy Kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soul, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection & the life, in whom whosoever beleeueth, shall liue though he die, and whosoever liueth and beleeueth in him, shall not die eternally, who also taught us (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sinne unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable

Churching of women

able in thy sight, and receive that blessing which thy wel-
beloved Sonne shall then pronounce to all that love and
fear thee, saying, Come ye blessed children of my father,
receive the kingdome prepared for you from the begin-
ning of the world. Grant this, we beseech thee, O mer-
cifull father, through Iesus Christ our Mediatour and
Redeemer. Amen.



¶ The thanksgiving of women after Childe-birth, commonly called the *Churching of women.*

¶ The woman shall come into the church, and there shall kneel
down in some convenient place nigh unto the place where
the table standeth, and the priest standing by her shall say
these words, or such like, as the cause shall require.

As much as it hath pleased Almighty God of
his goodnesse to give you safe deliverance, and
hath preserved you in the great danger of child-
birth: ye shall therefore give hearty thanks unto God,
and pray.

Then shall the Priest say this Psalm.

I have lifted up mine eyes unto the hills: from whence cometh my help. Psalm 121

My help cometh even from the Lord: which
hath made heaven and earth.

He will not suffer thy foot to be moved: and he that
keepeth thee, will not sleep.

Behold, he that keepeth Israel: shall neither slumber
nor sleep.

The Lord himself is thy keeper: the Lord is thy de-
fence upon thy right hand.

So that the Sun shall not burn thee by day: nor
the Moon by night.

The

Churching of women.

The Lord shall preserve thee from all evil: yea, it is
even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming
in: from this time forth for evermore,

Glorie be to the father, &c. As it was in the, &c.

Lord have mercy upon us,

Christ have mercy upon us.

Lord have mercy upon us.

Our father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Priest.

O Lord save this woman thy servant,

Answer.

which putteth her trust in thee,

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemies.

Priest.

Lord hear our prayer.

Answer.

And let our cry come unto thee.

Let us pray.

O Almighty God, which hast delivered this woman
thy servant from the great pain and perill of child-
birth: grant we beseech thee, most mercifull father, that
shee through thy help may both faithfully live and walk
in her vocation, according to thy will in this life present,
and also may be partaker of everlasting glory in the life
to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accu-
stomed offerings: and if there be a Communion, it is conve-
nient that she receive the holy Communion.

A Com-

A Commination against sinners, with certain
prayers to be used divers times in
the yeer.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed maner: which ended, the Priest shall go into the Pulpit, and say thus,

Berthen, in the Primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: and that others admonished by their example might be the more afraid to offend.

In the stead whereof, untill the said discipline may be restored again (which thing is much to be wished,) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous dayes, fleeing from such vices, for the which ye affirm with your own mouthes the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craft-man, and putteth it in a secret place to worship it.

And the people shall answer, and say,
Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

A Commination.

Answer.

Amen.

Minister.

Curled is he that remobeth away the mark of his neighbours land.

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to go out of his way.

Answer.

Amen.

Minister.

Curled is he that letteth in judgement the right of the stranger, of them that be fatherlesse, and of widows.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Curled is he that taketh reward to slay the soul of innocent blood.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, and seeketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

A Commination.

Minister.

Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOW seeing that all they be accursed (as the Prophet David beareth witness) which do erre and go astray from the Commandements of God, let us (remembering the dreadful judgement hanging over our heads, and being always at hand) return unto our Lord God with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

For now is the axe put unto the root of the trees, so that every tree, that bringeth not forth good fruit, is hewen down, and cast into the fire.

It is a fearfull thing to fall into the hands of the living God: hee shall poure down rain upon the sinners, snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. For lo, the Lord is come out of his place, to visit the wickednesse of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His sanne is in his hand, and he will purge his floor, and gather his wheate into the barn, but he will burn the chaffe with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart have heaped unto

A Commination.

Prov. 1.

unto themselves, which despoiled the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call upon me, saying the Lord, but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knock, when the doore shall be shut, and too late to cry for mercy, when it is the time of justice. A terrible voyce of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devill and his angels.

Math. 25.

2. Cor. 6.

John 9.

Math. 25.

Esa. 1.

Ezek. 18.

Therefore brethren take we heed betime, while the day of salvation lasteth, for the night cometh when none can work: but let us, while wee have the light, beleeve in the light, and walk as the children of the light, that we be not cast into the utter darknesse, where is weeping and gnashing of teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endlesse pity promiseth us forgiveness of that which is past, if (with a whole minde and true heart) wee returne unto him. For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wool.

Turn you clean, saith the Lord from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God: turn you then, and ye shall live.

1. John 2.

Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

fo:

A Commination.

For hee was wounded for our offences, and smitten for our wickednesse. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners, assuring our selues that hee is ready to receiue us, and most willing to pardon us, if wee come unto him with faithfull repentance, if wee will submit our selues unto him, and from henceforth walk in his wayes, if wee will take his easie yoke and light burden upon us, to follow him in lowlinesse, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, and seruing him duly in our vocation, with thanksgiving. This if wee do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand, and he wil set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdome, unto the which hee vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Litanie) shall say this Psalm, *Miserere mei, Deus.*

Miserere mei, Deus. Psal. 51.

HAve mercie upon mee, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash mee thorowly from my wickednes: and cleanse me from my sinne.

For I acknowledge my faults: and my sin is euer before mee.

Against thee onely have I sinned, and done this eill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

A Commination.

Behold, I was shapen in wickednes : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge mee with hysope, and I shall be clean : thou shalt wash mee, and I shall be whiter then snow.

Thou shalt make mee hear of joy and gladnesse : that the bones which thou hast broken may rejoyce.

Turn thy face from my sins : and put out all my misdeeds.

Make mee a clean heart, O God : and renew a right spirit within mee.

Cast mee not away from thy presence : and take not thy holy Spirit from mee.

O give mee the comfort of thy help again : and stablish mee with thy free Spirit.

Then shall I teach thy wayes unto the wicked : and sinners shall be converted unto thee.

Deliver mee from blood-guiltinesse, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the wals of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer young bullocks upon thine Altar.

Glorie be to the father, and to the Son, &c.

As it was in the beginning, is now, &c.

Lord have mercy upon us.

A Commination.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord save thy seruants.

Answer.

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Minister.

Send vnto them help from above.

Answer.

And euermore mightily defend them.

Minister.

Help us, **O** God our Saviour.

Answer.

And for the glory of thy Names sake deliuer us, be mercifull vnto vs sinners, for thy Names sake.

Minister.

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Answer.

And let our crie come vnto thee.

Minister.

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O Lord, we beseech thee mercifullly hear our prayers, and spare all those which confesse their sins to thee, that they whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turn from sinne, and be saved: mercifullly forgive vs our trespasses, receive, and comfort us, which be grieved and wearied

A Commination.

With the burden of our sinnes. Thy property is to haue mercie, to thee onely it appertaineth to forgive sinne. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants which be vile earth and miserable sinners: but so turn thine ire from us which meekly knowledg our vilenesse, and truly repent us of our faults: so make haste to help us in this world, that wee may ever liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth,
after the Minister.

Turn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a merciful God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

F I N I S.



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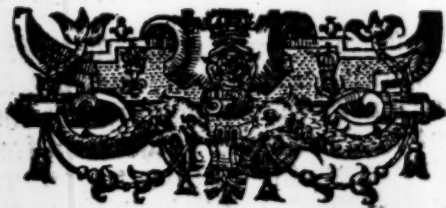
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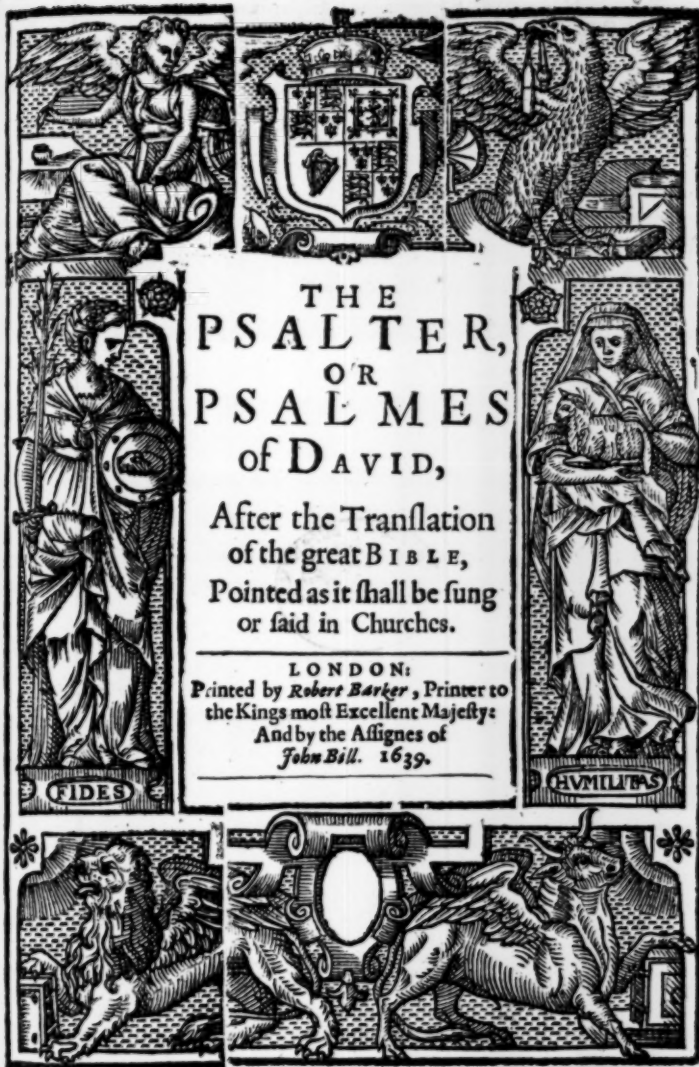
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F I N I S.



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THE
PSALTER,
OR
PSALMES
of DAVID,

After the Translation
of the great BIBLE,
Pointed as it shall be sung
or said in Churches.

LONDON:
Printed by Robert Barker, Printer to
the Kings most Excellent Majesty:
And by the Assignes of
John Bill. 1639.

FIDES

HMILITAS





THE PSALMES OF DAVID.

Beatus vir qui non abiit. Psal. 1.



Blessed is the man that hath not walked Morning
prayer.
in the counsell of the ungodly, nor stood
in the way of sinners : and hath not sat
in the seat of the scornfull.

2 But his delight is in the Law of
the Lord : and in his Law will he exer-
cise himself day and night.

3 And hee shall be like a tree planted by the waters
side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoe-
ver he doth, it shall prosper.

5 As for the ungodly it is not so with them: but they
are like the chaffe which the winde scattereth away from
the face of the earth.

6 Therefore the ungodly shall not be able to stand in
the Iudgement: neither the sinners in the Congregation
of the righteous.

7 But the Lord knoweth the way of the righteous:
and the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. 2.

Why do the heathen so furiously rage together: and
why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers
take counsell together: against the Lord, and against his
Anointed.

Moneth. The day.

3 Let us break their bonds asunder: and cast away their cords from us.

4 Hee that dwelleth in heauen shall laugh them to scorn: the Lord shall haue them in derision.

5 Then shall hee speak unto them in his wrath: and ber them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto mee: Thou art my Sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruiſe them with a rod of iron: and break them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned, ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce unto him with reuerence.

12 Kisse the Sonne lest hee be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid? Psal. 3.

LORD, how are they increased that trouble me: many are they that rise against mee.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call vpon the Lord with my voyce: and hee heard mee out of his holy Hill.

5 I lay downe and slept, and rose up again: for the Lord sustained mee.

6 I will not be afraid for ten thousand of people: that

Moneth. Thei day.

that haue set themselves against mee round about.

7 Up Lord, and help me, O my God: for thou hast smitten all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Cum invocarem, Psal. 4.

Hear me when I call, O God of my righteousness: for thou hast set mee at libertie when I was in trouble, haue mercie upon mee, and hearken unto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sinne not: commune with your own heart, and in your chamber and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnesse in my heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voyce shalt thou hear betimes, O Lord: early

early in the morning will I direct my prayer unto thee,
and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for mee, I will come into thy house, euen upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.

8 Lead mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plain befoze my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou Lord wilt giue thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6.

Evening
prayer.



O Lord rebuke me not in thine indignation:
neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for
I am weak; O Lord heal me, for my bones
are vexed.

Moneth. The i. day.

3 My soul is also soze troubled: but Lord how long wilt thou punish mee?

4 Turn thee, O Lord, and deliber my soul: Oh save mee for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am weary of my groning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 A way from mee all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and soze bered: they shall be turned back, and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliber me.

2 Lest he devour my soul like a lion, and tear it in pteces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands.

4 If I have rewarded evil unto him that dealt friendly with mee: yea, I have delibred him that with-out any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up O Lord in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for mee in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The

Moneth. The i day.

8 The Lord shall judge the people, give sentence with mee, O Lord: according to my righteousness, and according to the innocencie that is in mee.

9 O let the wickednesse of the ungodly come to an end: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turn, hee will whet his sword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, hee travaileth with mischief: hee hath conceived sorrow, and brought forth ungodlinesse.

16 He hath graben and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shall come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and will praise the Name of the Lord the most High.

Domine, Dominus. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the abenger.

3 For I will consider the heavens, even the works of thy fingers, the Moon and the Stars which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

Moneth. Theii. day.

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the ayre, and the fishes of the sea: and whatsoever walketh thorow the paths of the seas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal 9.

I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works. Morning
prayer.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are dyben back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the Throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: even as the cities which thou hast destroyed, their memorie shall be perished with them.

7 But the Lord shall endure for ever: hee hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast never failed them that seek thee.

Moneth. The ii. day.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembereth them: and forgetteth not the complaint of the poore.

13 Have mercie upon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest mee up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord; that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

Why standest thou so far off (O Lord:) and hiddest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poore: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are

Moneth. The ii. day.

are far aboue out of his sight, and therefore desieth hee all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast down: there shall no harm happen unto mee.

7 His mouth is full of curling, deceit, and fraud: vnder his tongue is ungodlinesse and vanity.

8 Hee sitteth lurking in the cheebish corners of the streets: and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravishe the poore.

10 He doth ravishe the poore: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poore may fall into the hands of his taptains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherlesse and poore unto their right:

Moneth. The ii. day.

right : that the man of the earth be no more exalted a-
gainst them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say ye then to my
soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bowe, and make rea-
dy their arrows within the quiber: that they may pꝛiui-
ly shoot at them which are true of heart.

3 For the foundations will be cast down: and what
hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat
is in heaven.

5 His eyes consider the pooꝝ: and his eye-lids trieth
the children of men.

6 The Lord alloweth the righteous: but the ungo-
dly, and him that delighteth in wickednesse, doth his soul
abhorre.

7 Upon the ungodly hee shall rain snares, fire and
brimstone, storm and tempest: this shall be their portio-
n to drinke.

8 For the righteous Lord loveth righteousnesse: his
countenance will behold the thing that is just.

Salvum me fac, Psal 12.

Evening
prayer.



Hear me, Lord, for there is not one godly man
left: for the faithfull are minished from a-
mong the children of men.

2 They talk of vanity every one with his
neighbour: they do but flatter with their lips,
and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the
tongue that speaketh proud things.

4 Which have said, With our tongue wee will pre-
vail: wee are they that ought to speak, who is Lord
over us?

Moneth. The ii. day.

5 Now for the comfortlesse troubles sake of the needy:
and because of the deep sighing of the pooz.

6 I will up (saith the Lord:) and will help every one
from him that swelleth against him, and will set him at
rest.

7 The words of the Lord are pure words: even as
the silver which from the earth is tried, and purified se-
ven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve
him from this generation for ever.

9 The ungodly walk on every side: when they are
exalted, the childezen of men are put to rebuke.

Usque quo, Domine. Psal. 13.

How long wilt thou forget mee (O Lord) for ever:
how long wilt thou hide thy face from mee?

2 How long shall I seek counsell in my soul, and be so-
bered in my heart: how long shall mine enemies triumph
over mee?

3 Consider and hear mee, O Lord my God: lighten
mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prebailed against him:
for if I be cast down, they that trouble mee will rejoyce
at it.

5 But my trust is in thy mercy: and my heart is joy-
full in thy salvation.

6 I will sing unto the Lord, because he hath dealt so
lovingly with mee: yea, I will praise the Name of the
Lord most Highest.

Dixit insipiens. Psal. 14.

The fool hath said in his heart: There is no God.

2 They are corrupt & become abominable in their
doings: there is not one that doth good (no not one)

3 The Lord looked down from heaven upon the chil-
dzen of men: to see if there were any that would under-
stand and seek after God.

4 But they are all gone out of the way, they are al-
together

Moneth. The iii. day.

together become abominable : there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their wayes, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsell of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Si-on : when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning
prayer.

Word who shall dwell in thy Tabernacle : or who shall rest upon thy holy hill?

2 Even hee that leadeth an uncorrupt life : and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, or done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 Hee

Moneth. The iiii. day.

6 He that hath not giuen his money upon a sury: nor taken reward against the innocent.

7 Whoso doth these things: shall neuer fall,

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.
2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excell in vertue.

4 But they that run after another god: shall haue great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen to mee in a fair ground: yea, I haue a goodly heritage.

8 I will thank the Lord for giuing mee warning: my reins also chasten mee in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why: thou shalt not leaue my soul in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there is pleasure for euermore.

Ezaudi, Domine, iusticiam. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of sainted lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast probed & visited mine heart in the night season, thou hast tried mee, and shalt finde no wicked-

Moneth. Theiii. day.

nesse in mee : for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips : I have kept mee from the wayes of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear mee : incline thine ear to mee, and hearken unto my words.

7 Shew thy marvellous loving kindnesse, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep mee as the apple of an eye : hide me under the shadow of thy wings.

9 From the ungodly that trouble me : mine enemies compasse mee round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey : and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say) and from the evill world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likenesse, I shall be satisfied with it.

Diligam

Moneth. The iii. day.

Diligam te. Pſal. 18.

I will ſole thee (O Lord) my ſtrength, the Lord Evening
is my ſtony rock and my defence: my Saviour, prayer.
my God, and my might, in whom I will truſt,
my buckler, the horn alſo of my ſalvation,
and my refuge.

2 I will call upon the Lord which is worthy to be
praiſed: ſo ſhall I be ſafe from mine enemies,

3 The ſorrowes of death compaſſed mee: and the
overflowings of ungodlineſſe made mee afraid.

4 The pains of hell came about mee: the ſnares of
death overtooke mee.

5 In my trouble I will call upon the Lord: and com-
plain unto my God.

6 So ſhall he hear my voice out of his holy Temple:
and my complaint ſhall come before him, it ſhall enter
even into his ears.

7 The earth trembled and quaked: the very founda-
tions alſo of the hills ſhook and were removed, becauſe
he was wroth.

8 There went a ſmoak out of his preſence: and a
conſuming fire out of his mouth, ſo that coals were
kindled at it.

9 He bowed the heavens alſo and came down: and
it was dark under his feet.

10 He rode upon the Cherubims, and did ſiſe: he came
flying upon the wings of the winde.

11 He made darkneſſe his ſecret place: his pavilion
round about him, with dark water and thick clouds to
cover him.

12 At the brightneſſe of his preſence his clouds remo-
ved: hailſtones and coals of fire.

13 The Lord alſo thundred out of heaven, and the
highett gave his thunder: hailſtones and coals of fire.

14 He ſent out his arrows, and ſcattered them: hee
caſt forth lightnings, and deſtroyed them.

Moneth. The iiii. day.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding.
O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver mee from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the wayes of the Lord: and have not forsaken my God as the wicked doth.

22 For I have an eye unto all his Lawes: and will not cast out his Commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

Moneth. The iii. day.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth mee up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bowe of steel.

35 Thou hast given mee the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make mee great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under mee.

40 Thou hast made mine enemies also to turn their backs upon mee: and I shall destroy them that hate mee.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they crie, but hee shall not hear them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serbe me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with mee.

46 The strange children shall sail: and be afraid out of their prisons.

47 The Lord lieth, and blessed be my strong helper: and praised be the God of my salvation,

Moneth. The iiii. day.

48 When the God that seeth that I be avenged : and subdueth the people unto mee.

49 It is hee that delivereth mee from my cruell enemies , and setteth mee up above mine aduersaries : thou shalt rid mee from the wicked man.

50 For this cause will I give thanks unto thee , O Lord , among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth hee unto his King : and sheweth loving kindnesse unto David his anointed , and unto his seed for evermore.

Coeli enarrant. Psal. 19.

Morning
prayer.



He heavens declare the glory of God : and the firmament sheweth his handy work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words unto the ends of the world.

5 In them hath hee set a tabernacle for the sunne : which cometh forth as a bridegroom out of his chamber , and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven , and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law , converting the soul : the Testimony of the Lord is sure , and giveth wisdom unto the simple.

8 The Statutes of the Lord are right , and rejoyce the heart : the Commandment of the Lord is pure , and giveth light unto the eyes.

9 The fear of the Lord is clean , and endureth for ever : the Judgements of the Lord are true , and righteous altogether.

10 More to be desired are they then gold , yea , then
much

Moneth. The iii. day.

much fine gold: sweeter also then honey and the honey comb.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou mee from my secret fautes.

13 Keep thy servant also from presumptuous finnes, lest they get the dominion over mee: so shall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Zion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in charrets, & some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen and stand upright.

9 Save Lord and hear us, O King of heaven: when we call upon thee.

Domine, in virtute. Psal. 21.

The King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

Month. The iiii. day.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prebent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 Hee asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salbation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest hee shall not miscary.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Evening
prayer.

W **A**Y **P** God, my God, look upon mee, why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

Moneth. The iiii. day.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see mee laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that hee would deliver him: let him deliver him, if he will have him.

9 But thou art hee that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 I go not from mee, for trouble is hard at hand: and there is none to help mee.

12 Many oxen are come about mee: fat buls of Bathan close me in on every side.

13 They gape upon mee with their mouthes: as it were a ramping and roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring mee into the dust of death.

16 For many dogs are come about mee: and the countsell of the wicked layeth siege against mee.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon mee.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from mee, O Lord: thou art my succour, haile thee to help mee,

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save mee from the lions mouth: thou hast heard mee also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the mids of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him all yee of the seed of Jacob, and fear him all yee seed of Israel.

24 For hee hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great Congregation: my bows will I perform in the sight of them that fear him.

26 The poore shall eat and be satisfied: they that seek after the Lord shall praise him, your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my Shepherd: therefore can I lack nothing.

Moneth. The v. day.

2 Hee shall feed mee in a green pasture: and lead mee forth beside the waters of comfort.

3 Hee shall conuert my soul: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear none evil: for thou art with mee, thy rod and thy staffe comfort mee.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindnesse and mercy shall follow mee all the daies of my life: and I will dwell in the house of the Lord for ever.

Domini est terra, Psal. 24.

The earth is the Lords, and all that therein is: Morning
the compasse of the world, and they that dwell therein. prayer.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands and a pure heart: and that hath not lift up his minde unto vanity, nor sworn to deceive his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousnesse from the God of his saluacion.

6 This is the generation of them that seek him: even of them that seek thy face, O Iacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up, ye euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad

Moneth. The v. day.

Ad te, Domine. Psal. 25.

Unto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over mee.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Lead me forth in thy truth, and learn mee: for thou art the God of my salvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesse which hath been ever of old.

6 Remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meek shall he guide in judgement: and such as be gentle, them shall hee learn his way.

9 All the paths of the Lord are mercie and truth: unto such as keep his Covenant, and his Testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and hee will shew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto mee, and have mercy upon mee: for I am desolate and in misery.

Moneth. The v. day.

16 The sorowes of my heart are enlarged: O bring thou mee out of my troubles.

17 Look upon mine aduersity and misery: and forgive mee all my sinne.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against mee.

19 O keep my soul, and deliver mee: let mee not be confounded, for I have put my trust in thee.

20 Let perfectnesse and righteous dealing wait upon mee: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therfore shall I not fall.

2 Examine mee, O Lord, and probe mee: try out my reins and my heart.

3 For thy loving kindnesse is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash mine hands in innocencie, O Lord: and so will I go to thine Altar.

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.


11 But as for mee, I will walk innocently: O Lord deliver me, and be mercifull unto mee.

Moneth. The v. day.

12 My foot standeth right : I will praise the Lord in the Congregations.

Dominus illuminatio. Psal 27.

Evening
prayer.

 The Lord is my light and my salvation, whom then shall I fear : the Lord is the strength of my life, of whom then shall I be afraid ?

2 When the wicked (even mine enemies, and my foes) came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against mee, yet shall not my heart be afraid : and though there rose up war against mee, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the dayes of my life, to behold the fair beauty of the Lord, and to visit his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle : yea, in the secret place of his dwelling shall he hide mee, and set me up upon a rock of stone.

6 And now shall he lift up mine head : aboue mine enemies round about mee.

7 Therefore will I offer in his dwelling an oblation with great gladnesse : I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon mee, and hear mee.

9 My heart hath talked of thee, seek ye my face : thy face, Lord, will I seek.

10 Hide not thou thy face from mee : nor cast thy servant a way in displeasure.

11 Thou hast been my succour : leave mee not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake mee : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead mee in the right way, because of mine enemies.

14 Deliber me not over into the will of mine adversaries :

Moneth. The v. day.

saies: for there are false witnesses risen up against mee,
and such as speak wrong.

15 I should utterly have fainted: but $\hat{\text{p}}$ I beleebe verily
to see the goodnes of the Lord in the land of the living.

16 Darry thou the Lords leasure: be strong & he shal
comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

Unto thee will I cry, O Lord my strength: think no
scorn of me, lest if thou make as though thou hearest
not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry
unto thee: when I hold up my hands toward the Mer-
cy seat of thy holy Temple.

3 O pluck me not away (neither destroy mee) with
the ungodly and wicked doers: which speak friendly to
their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and accord-
ing to the wickednes of their own inventions.

5 Recompense them after the work of their hands:
pay them that they have deserbed.

6 For they regard not in their minde the works of
the Lord, nor the operation of his hands: therefore shall
he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of
my humble petitions.

8 The Lord is my strength and my shield, my heart
hath trusted in him, and I am helped: therefore my heart
danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the whollson
defence of his anointed.

10 O save thy people, and geve thy blessing unto thine
inheritance: seed them, and set them up for ever.

Afferto Domino. Psal. 29.

Bring unto the Lord, O ye mighty, bring yong rams
unto the Lord: ascribe unto the Lord worthip and
strength.

Moneth. The vi. day.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Syzion like a young unicorn.

7 The voice of the Lord divideth the flames of fire: the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadés.

8 The voice of the Lord maketh the bindes to bring forth young, and discovereth the thick bushes: in his Temple doth every man speak of his honour.

9 The Lord sitteth above the water flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Morning
prayer.

Exaltabo te, Domine. Psal. 30.



will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed:

Moneth. The vi. day.

moted: thou Lord of thy goodnesse hadst made my hll so strong.

7 Thou diddest turn thy face (from me:) and I was troubled.

8 Then cryed I unto thee, O Lord: and gat me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust gibe thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will gibe thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

In thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to mee: make haste to deliver mee.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed mee, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities,

Moneth. The vi. day.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavynesse, yea, my soul and my body.

11 For my life is wahren old with heavynesse: and my years with mourning.

12 My strength faileth me because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see mee without, conveyed themselves from mee.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodnesse, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privately by thine own presence from

Moneth. The vi. day.

from the prouoking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for hee hath shewed mee marvellous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 Praise the Lord, all ye his Saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and hee shall stablish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

Blessed is he whose unrighteousnesse is forgiven: and whose sin is covered. Evening prayer.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will knowledge my sinne unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the Lord: and so thou forgavest the wickednesse of my sin.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse mee about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

Moneth. The vi. day.

10 Be ye not like to horse and mule which have no understanding: whose mouthes must be holden with bit and bridle, lest they fall upon ther.

11 Great plagues remain for the ungodly: but whose putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull, all ye that are true of heart.

Exultate, iusti. Psal. 33.

R Eioyce in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harp: sing Psalms unto him with the Lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to bee of none effect, and casteth out the counsels of princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehova: and blessed are the folk that he hath chosen to him to be his inheritance.

Moneth. The vi. day.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our soul hath patiently carried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us; like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord: the humble shall hear thereof and be glad.

3 O praise the Lord with mee: and let us magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord carrieth round about them that fear him: and delivereth them.

Moneth. The vii. day.

8 Taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 I fear the Lord yee that be his Saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken unto mee: I will teach you the fear of the Lord.

12 What man is he that lusteth to libe, and would faine see good dayes: keep thy tongue from evil, and thy lips that they speak no guile.

13 Eschew evil, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

15 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

Judica me, Domine. Psal. 35.

Morning
prayer.

R Lead thou my cause, O Lord, with them that strive with mee: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

Moneth. The vii. day.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for mee.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy mee without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor and him that is in misery, from him that spoileth him.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded mee evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosome.

14 I behaved my self as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abjects came together against me unawares, making mooves at mee, and ceased not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deli-
ber my soul from the calamities which they bring on
me, and my darling from the lions.

18 So wil I giue thee thanks in the great Congrega-
tion: I will praise thee among much people.

19 O let not them that are mine enemies triumph o-
ver mee ungodly: neither let them wink with their eyes
that hate me without a cause.

20 And why? their communing is not for peace: but
they imagine deceitfull words against them that are quie-
t in the land.

21 They gaped on me with their mouthes, and said:
He on thee, he on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue
then, go not far from me, O Lord.

23 Awake and stand up to iudge my quarrell: avenge
thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy right-
teousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so
would we have it: neither let them say, We have devour-
ed him.

26 Let them be put to confusion and shame together
that reioyce at my trouble: let them be clothed with re-
buke and dishonour that boast themselves against me.

27 Let them be glad and reioyce that savour my
righteous dealing: yea, let them say alway, Blessed be
the Lord, which hath pleasure in the prosperity of his
servant.

28 And as for my tongue, it shall be talking of thy
righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

My heart sheweth me the wickednes of the ungodly:
that there is no fear of God before his eyes.

Moneth. The vii. day.

1 For he flattereth himself in his own sight: untill his abominable sin be found out.

2 The words of his mouth are unrighteous, and full of deceit: he hath left off to behabe himself wisely, and to do good.

3 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth hee abhorre any thing that is evill.

4 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfullnesse unto the clouds.

5 Thy righteousnesse standeth like the strong mountains: thy judgements are like the great deep.

6 Thou Lord shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

7 They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them drink of thy pleasures as out of the river.

8 For with thee is the well of life: and in thy light shall we see light.

9 O continue forth thy loving kindnesse unto them that know thee: and thy righteousnesse unto them that are true of hart.

10 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

11 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

Noli aulari. Psal. 37.

Ret not thy self because of the ungodly: neither be thou envious against the evill doers. Evening prayer.

2 For they shall soon be cut down like the grasse: & be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall give thee thy hearts desire.

5 Com.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousness as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and hee shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnaweth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shall go thorow their own heart: and their bowe shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perillous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smok shall they consume away.

Moneth. The vii. day.

21 The ungodly doo roweth, and payeth not again :
but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land :
and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himself.

24 Though he fall, he shall not bee cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull and lendeth : and his seed is blessed.

27 flee from evill, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : hee forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and hee shall promote thee, that thou shalt possesse the land : when the ungodly shall perish thou shalt see it.

36 I my self have seen the ungodly in great power : and flourishing like a green Bay-tree,

Moneth. The viii. day.

37 And I went by, and lo, hee was gone: I sought him, but his place could no where to be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the saluation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them: hee shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38.

Morning
prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heaby displeasure.
2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone ower mine head: and are like a soze burthen too heaby for me to bear.

5 My wounds stink and are corrupt: thzough my foolishnesse.

6 I am bzought into so great trouble and miserie: that I go mourning all the day long.

7 For my loyns are filled with a soze disease: and there is no whole part in my body.

8 I am feeble and soze smitten: I habe roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the light of mine eyes is gone from me.

11 My lobers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They

Moneth. The viii. day.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deaf man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slippt, they joyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies live: and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good, are against mee: because I follow the thing that good is.

21 For sake me not, O Lord my God: be not thou far from mee.

22 Hasten thee to help mee: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words, but it was pain and grief to mee.

4 My heart was hot within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue,

5 Lord,

Moneth. The viii.day.

5 Lord let me know mine end, and the number of my dayes: that I may be certified how long I have to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, and verily ebery man liuing is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is euen in thee.

9 Deliber me from all mine offences: and make mee not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the means of thy heauy hand.

12 When thou with rebukes doest chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: ebery man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recouer my strength: before I go hence, and be no more seen.

Expectans expectavi, Psal. 40.

I waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed

Moneth. The viii. day.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speak of them: they should be more then I am able to expresse.

8 Sacrifice and meat-offering thou wouldest not have: but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteousness in the great Congregation: lo, I will not retrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy loving kindnesse and thy truth alway preserve mee.

15 For innumerable troubles are come about mee, my sins have taken such hold upon mee, that I am not able to look up: yea, they are more in number then the hairs of mine head, and mine heart hath failed mee.

16 O Lord, let it be thy pleasure to deliver mee: make haste (O Lord) to help mee.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame,

Moneth. The viii. day.

that say unto me : *ſie upon thee, ſie upon thee.*

19 Let all thoſe that ſeek thee , be ſoyfull and glad in thee : and let ſuch as love thy ſalvation, ſay alway, The Lord be praiſed.

20 As for mee, I am pooꝝ and needy : but the Lord careth for mee.

21 Thou art my helper and Redeemer : make no long tarrying, O my God.

Beatus, qui intelligit. *Pſal. 41.*

Evening
prayer.

Blessed is hee that conſidereth the pooꝝ and needy : the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerue him and keep him aliue, that he may be bleſſed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth ſick upon his bed : make thou all his bed in his ſickneſſe.

4 I ſaid, Lord be mercifull unto mee : heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of mee : when ſhall hee die, and his name periſh.

6 And if he come to ſee mee , he ſpeaketh vanity : and his heart conceiveth falſhoood within himſelf, and when he cometh forth he telleth it.

7 All mine enemies wiſper together againſt mee : even againſt mee do they imagine this evil.

8 Let the ſentence of guiltinneſſe proceed againſt him : and now that he lieth, let him riſe up no more.

9 Yea, even mine own familiar friend whom I truſted : which did alſo eat of my bread , hath laid great wait for mee.

10 But be thou mercifull unto me, O Lord : raiſe thou me up again, and I ſhall reward them.

11 By this I know thou favoureſt mee : that mine enemy doth not triumph againſt mee.

12 And

Moneth. The viii. day.

12 And when I am in my health, thou upholdest me :
and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without
end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brooks : so long
eth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living
God : when shall I come to appear before the presence of
God.

3 My tears have been my meat day and night : while
they dayly say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart
by my self : for I went with the multitude, and brought
them forth into the house of God.

5 In the voice of praise and thanksgiving : among
such as keep holy day.

6 Why art thou so full of heavynesse (O my soul :) and
why art thou so disquieted within mee ?

7 Put thy trust in God : for I will yet give him
thanks for the help of his countenance.

8 My God, my soul is vexed within mee : therefore
will I remember thee concerning the land of Jordan,
and the little hill of Hermon.

9 One deep calleth another, because of the noise of
the water-pipes : all thy waves and storms are gone
over mee.

10 The Lord hath granted his loving kindnesse on
the day time : and in the night season did I sing of him,
and made my prayer unto the God of my life.

11 I will say unto the God of my strength, why hast
thou forgotten mee : why go I thus heavily, while the
enemie oppresseth mee ?

12 My bones are smitten asunder as with a sword :
while mine enemies (that trouble mee) cast mee in the
teeth,

13 Namely, while they say dayly unto me: where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within mee?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIbe sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why go I so heavily, while the enemy oppresseth mee?

3 O send out thy light and thy truth, that they may lead mee: and bring mee unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within mee?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44.

Morning
prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast dybent out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, & the light of thy countenance: because thou hadst a labour unto them.

5 Thou

Moneth: I Theix day.

- 5 Thou art my King (O God:) send help unto Jacob:
6 Through thee will wee overthrow our enemies:
and in thy Name will we tread them under that rise up
against us.
7 For I will not trust in my bowe: it is not my
sword that shall help mee.
8 But it is thou that takest us from our enemies:
and putttest them to confusion that hate us.
9 We make our boast of God all day long: and will
praise thy Name for ever.
10 But now thou art awaie, and putttest us to confu-
sion: and goest not forth with our armies.
11 Thou makest us to turn our backs upon our ene-
mies: so that they which hate us, spoyle our goods.
12 Thou letttest us to be eaten up like sheep: and hast
scattered us among the heathen.
13 Thou sellest thy people for nought: and takest no
money for them.
14 Thou makest us to be rebuked of our neighbours:
to be laughed to scorn, and had in derision of them that
are round about us.
15 Thou makest us to be a by-word among the hea-
then: and that the people shake their heads at us.
16 My confusion is dayly before me: and the shame of
my face hath covered me.
17 For the voyce of the slanderer and blasphemer: for
the enemy and adenger.
18 And though all this be come upon us, yet do we not
forget thee: nor behaue our selves frowardly in thy Co-
venant.
19 Our heart is not turned back: neither our steps
gone out of thy way.
20 No not when thou hast smitten us into the place
of dragons: and covered us with the shadow of death.
21 If wee have forgotten the Name of our God, and
holden up our hands to any strange god: shall not God
search

(Monck H.) Their day.

Search it out? For he knoweth the very secrets of the heart.

For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

Up Lord, why sleepest thou: awake, and be not absent from us for ever.

Wherefore hidest thou thy face: and forgettest our misery and trouble?

For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

My heart is inditing of a good matter: I speak of the things which I have made unto the King.

My tongue is the pen: of a ready writer.

Thou art faster then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

Good luck have thou with thine honour: ride on because of the word of truth, of meeknes, and righteousness, and thy right hand shall reach thee terrible things.

Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

Thy seat, O God, endureth for ever: the scepter of thy Kingdom is a right scepter.

Thou hast loved righteousness and hated iniquity: wherefore God, even thy God hath anointed thee with the oyl of gladnesse above thy fellows.

All thy garments smel of Myrrhe, Aloes, and Cassia: out of the Ivory palaces whereby they have made thee glad.

Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a besture

Moneth. The ix. day.

besture of gold (wrought about with diuers colours)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyze shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation unto another: therefore shall the people give thanks unto thee world without end.

Deus noster refugium. Psal. 46.

God is our hope, and strength: a very present help in trouble.

2 Therefore will wee not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage, and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remobed: but God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed him voice, and the earth shall melt away.

Moneth. Thers day.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 Come hither and behold the works of the Lord: what destruction he hath brought upon the earth.


9 He maketh wars to cease in all the world: he breaketh the bowe, and knapeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnis gentes, plaudite. Psal. 47.

Evening
prayer.

 Clap your hands together: (all ye people:) Sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great king upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall chuse out an heritage for us: even the worship of Israel whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trumpet.


6 Sing praises, sing praises unto (our) God: Sing praises, sing praises unto our king.

7 For God is the king of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy hill.

9 The princes of the people are joined unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

 Great is the Lord, and highly to be praised: in the Citie of our God, even upon his holy hill.

Moneth. Theix. day.

2 The hill of Zion is a fair place, and the joy of the whole earth: upon the North side lieth the Citie of the great King, God is well known in her palaces, as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travell.

6 Thou shalt break the ships of the sea: through the East winde.

7 Like as we have heard, so have we seen in the City of the Lord of hosts, in the Citie of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God :) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Zion rejoyce, and the daughters of Juda be glad: because of thy Judgements.

11 Walk about Zion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God, for ever and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all yee people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will encline mine ear to the parable: and I will give heed to my dark speech upon the harp.

5 Where:

Moneth. The ix. day.

5 Wherefore should I fear in the dayes of wickednes;
and when the wickednesse of my heels compasseth mee
round about?

6 There be some that put their trust in their goods;
and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make a
greement unto God for him.

8 For it cost more to redeem their souls: so that hee
must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For hee seeth that wise men also die, and perish to-
gether: as well as the ignorant and foolish, and leave
their riches for other.

11 And yet they think that their houses shall continue
forever: and that their dwelling places shall endure from
one generation to another: and call the lands after their
own names.

12 Nevertheless, man will not abide in honour: see-
ing he may be compared unto the beasts that perish, this
is the way of them.

13 This is their foolishnes: and their posterity praise
their saying.

14 They lie in the hell like sheep, death gnaweth upon
them, and the righteous shall have domination over
them in the morning: their beauty shall consume in the
sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of
hell: for he shall receive mee.

16 Be not thou afraid though one be made rich: or if
the glory of his house be increased.

17 For he shall carry nothing away with him when
he dieth: neither shall his pomp follow him.

18 For while hee liued, hee counted himself an happy
man: and so long as thou doest well unto thy self, men
will speak good of thee.

19 Hee shall follow the generation of his fathers:
and

Moneth. The x. day.

and shall neber see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus decorum. Psal. 50.

A He Lord, even the most mighty God hath spoken: and called the world from the rising up of the Sunne unto the going down thereof. Morning prayer.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my Saints together unto mee: those that have made a covenant with mee with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testify against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullock out of thine house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drinke the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

Month. The x. day.

15 And call upon me in the time of trouble: to whom I
hear thee, and thou shalt praise mee.

16 But unto the ungodly said God: why dost thou
preach my Lawes, & takest my Covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast
my words behinde thee.

18 When thou sayest a chiefe, thou consentedst unto
him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and
with thy tongue thou hast set forth deceit.

20 Thou sayest and spakest against thy brother: yea,
and hast slandered thine own mothers son.

21 These things hast thou done, & I held my tongue,
and thou thoughtest wickedly, that I am even such a one
as thy self: but I will reprove thee, and be before thee
the things that thou hast done.

22 Consider this, ye that forget God: lest I pluck
you away, and there be none to deliver you.

23 Whoso offereth mee thanks and praise, he honour-
eth me: and to him that ordereth his conversation right,
will I shew the saluation of God.

Misere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great good-
nesse: according to the multitude of thy mercies do
away mine offences.

2 Wash mee thorowly from my wickednesse: and
cleans me from my sin.

3 For I knowledg my faults: and my sin is ever
before me.

4 Against thee onely have I sinned, and done this
evil in thy sight, that thou mightest be justified in thy
saying, and clear when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sin
hath my mother conceived mee.

6 But lo, thou requirest truth in the inward parts;
and shalt make me to understand wisdom secretly.

Moneth. The xij day.

7 Thou shalt purge mee with hyssope, and I shall be clean: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladnes: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Call me not away from thy presence: and take not thy holy Spirit from me.

12 O geve mee the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

14 Deliver mee from blood guerdnesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I geve it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

Quid gloriaris? Psal. 50.

Why boastest thou thy self, thou tyrant: that thou canst do mischief?

2 whereas the goodness of God endureth yet dayly.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousnesse more then goodness:

Month. The x. day.

nelle: and to talk of lies moze then righteousnesse.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: hee shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickednesse.

9 As for me, I am like a green Olive tree in the house of God: my trust is in the tender mercie of God for ever and ever.

10 I wil alwayes give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Evening
prayer.

The foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednes: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickednesse: eating up my people as if they would eat bread: they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out

Moneth. The x. day.

out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus, in nomine. Psal. 71.

SAue me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: hearken vnto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which haue not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 Hee shall reward euill vpon mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, & praise thy Name (O Lord:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seen his desire vpon mine enemies.

Exaudi, Deus. Psal. 55.

HEAr my prayer, O God: and hide not thy self from my perdition.

2 Take heed vnto mee, and heare mee: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do mee some mischief, so maliciously are they set against mee.

4 My heart is disquieted within mee: and the fear of death is fallen vpon mee.

5 Fearfulnesse and trembling are come vpon mee: and an horrible dreame hath overwhelmed mee.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get mee away far off: and remain in the wilderness.

Moneth. The x. day.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousnesse and strife in the citie.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickednes is therein: decess and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine aduersary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou my companion: my guide and mine own familiar friend.

15 Wee took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call upon God: and the Lord shall save mee.

18 In the evening and morning, and at noon day will I pray, and that instantly: and he shall hear my voyce.

19 It is he that hath delivered my soul in peace, from the battell that was against mee: for there were many with mee.

20 Yea, even God that endureth forever, shall hear mee, and bring them down: for they will not turn nor fear God.

21 Hee laid his hands upon such as he at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oyl, and yet be they very swords.

Moneth. The xi. day.

23 O cast thy burden upon the Lord, & he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not live out half their dayes: neverthelesse, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. 56.

B Mercifull unto mee, O God, for man goeth a-bout to devour mee: hee is daily fighting and troubling mee. Morning prayer.

2 Mine enemies are daily in hand to swallow mee up: for they be many that fight against mee, O thou most High.

3 Neverthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto mee.

5 They daily mistake my words: all that they imagine, is to do mee evill.

6 They hold all together, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my slittings, put my tears into thy bottell: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort mee.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto mee.

12 Unto thee, O God, will I pay my bowes: unto thee will I give thanks.

Moneth. The xi. day.

13 For thou hast deliuered my soul from death, and my feet from falling: that I may walk before God in the light of the liuing.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto mee, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyranny be overpast.

2 I will call unto the most high God: euen unto the God that shall perform the cause which I have in hand.

3 He shall send from heauen: and save mee from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, aboue the heauens: and thy glory aboue all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and gibe praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will gibe thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatnesse of thy mercy reacheth unto the heauens: and thy truth unto the clouds.

12 Set up thy self, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere ntique. Psal. 58.

ARe your mindes set upon righteousnesse, O ye Congregation: and do ye iudge the thing that is right, O ye sons of men.

Moneth. The xi. day.

2 **¶** See, ye imagine mischief in your heart upon the earth: and your hands deal with wickednesse.

3 The ungodly are froward, eben from their mothers womb: as soon as they be boyn, they go astray and speak lyes.

4 They are as venemous as the poyson of a serpent: eben like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouthes, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation be him eben as a thing that is raw.

9 The righteous shall rejoyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59.

¶ Deliver me from mine enemies, O God: defend me from them that rise up against me.

Evening
prayer.

2 O deliver mee from the wicked doers: and save mee from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against mee, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and not be mercifull unto them that offend of malicious wickednesse.

Moneth. The xi. day.

6 They go to and fro in the evening: they grin like a dog, and run about thorow the citie.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let mee see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the citie.

15 They wil run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou

Moneth. The xi. day.

4 ¹²⁸Thou hast giuen a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holines, I will rejoyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my law-giver.

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of mee.

9 Who will lead me into the strong citie: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Though God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

Hear my crying, O God: giue ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavinesse.

3 O let me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the cobering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alwayes sing praise unto thy Name: that I may dayly perform my vows.

Moneth. The xii. day.

Nonne Deo. Psal. 62.

Morning
prayer.



My soul truly waiteth still upon God: for of him cometh my salvation.

2 Hee verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 I put your trust in him alway (ye people:) pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it self.

10 I trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

3 Thus

Moneth. The xii. day.

3 Thus have I looked for thee in holinesse: that I might behold thy power and glozy.

4 For thy loving kindnesse is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden mee.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God, all they also that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. Psal. 64.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the sroward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that

Moneth. The xii. day.

they keep secret among themselves, ebery man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: inso-much that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his work.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening
prayer.

Te decet hymnus. Psal. 65.

THOU, O God, art praised in Sion: and unto thee shall the bow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevaill against me: O be thou mercifull unto our sins.

4 Blessed is the man whom thou chusest, & receivest unto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessed it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou

Moneth. The xii. day.

11 Thou waterest her furrowes, thou sendest rain in to the little valleys thereof: thou makest it soft with the drops of rain, and blestest the increase of it.

12 Thou crownest the year with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyfull in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleebe, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard,

8 which holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast probed us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and layedst trouble upon our loyns.

11 Thou

Moneth. The xii. day.

11 Thou sufferedst men to ride ober our heads; wee went thozow fire and water, and thou bzoughtest us out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my bowgs which I pzomised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God: and I will tell you what he hath done foz my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I encline unto wickednesse with my heart: the Lord will not hear mee.

17 But God hath heard me: and considered the voice of my pzayer.

18 Pzaised be God, which hath not cast out my pzayer: nor turned his mercy from mee.

Deus miscreatur. Psal. 67.

GOD be mercifull unto us and blesse us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: foz thou shalt iudge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall giue us his blessing.

7 God shall blesse us: and all the ends of the world shall fear him.

Exurgat

Moneth. The xiii. day.

Exurgat Deus. Psal. 68.

Et God arise, and let his enemies be scattered: Morning
let them also that hate him, flee before him. prayer.

2 Like as the Iuok banisheth, so shalt thou
drive them away: and like as wax melteth at the fire, so
let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoyce before
God: let them also be merry and joyfull.

4 Sing unto God, and sing praises unto his Name:
magnifie him that rideth upon the heabeng as it were
upon an horse, praise him in his Name, yea, and rejoyce
before him. Ead.

5 He is a father of the fatherlesse, and defendeth the
cause of the widowes: even God in his holy habitation.

6 He is the God that maketh men to be of one minde
in an house, and bringeth the prisoners out of capti-
bitie: but letteth the runagates continue in scarce-
nesse.

7 O God, when thou wentest forth before the people:
when thou wentest thowow the wilderness.

8 The earth shook, and the heavens dropped at the
presence of God: even as Sinai also was moved at the
presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine
inheritance: and refreshed it when it was weary.

10 Thy Congregation shall dwell therein: for thou,
O God, hast of thy goodnesse prepared for the poor.

11 The Lord gave the word: great was the company
of the preachers.

12 Kings with their armies did flee and were discom-
fited: and they of the household divided the spoyl.

13 Though ye have lien among the pots, yet shall ye
be as the wings of a dove: that is covered with silver
wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake:
then were they as white as snow in Salmon,

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills: this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charrets of God are twenty thousand, even thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the haire scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsell: the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

Moneth. The xiii. day.

29 For thy Temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when hee hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Mo-rians land shall soon stretch out her hands unto God.

32 Sing unto God, O yee kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Salvum me fac. Psal. 69.

Save me, O God: for the waters are come in, even unto my soul. Evening prayer.

2 I stick fast in the deep myze where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is drie: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are no then the hairs of mine head: they that are mine enemies, and would destroy me guiltlesse are mighty.

5 I paid them the things that I never took: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And

Moneth. The xlii. day.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thy house hath even eaten me: & the rebukes of them that rebuked thee, are fallen upon mee.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth: and they jested upon mee.

12 They that sit in the gate speak against me: and the drunkards make songs upon mee.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear mee, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: Oh let me be delivered from them that hate mee, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon mee.

17 Hear mee, O Lord, for thy loving kindnesse is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: oh haste thee and hear mee.

19 Draw nigh unto my soul, and save it: oh deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withall:

Moneth. The xiii. day.

withall: and let the things that should have been for
their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and e-
ver bow down their backs.

25 Pour out thine indignation upon them: and let
thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell
in their tents.

27 For they persecute him whom thou hast smitten:
and they talk how they may vex them whom thou hast
wounded.

28 Let them fall from one wickednes to another: and
not come into thy righteousness.

29 Let them be wiped out of the book of the living:
and not be written among the righteous.

30 As for mee, when I am poor and in heavinesse: thy
help, O God, shall lift mee up.

31 I will praise the Name of God with a song: and
magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bul-
lock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek
ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not
his prisoners.

35 Let heaven and earth praise him: the sea and all
that move therein.

36 For God will save Sion, and build the cities of
Juda: that men may dwell there, and have it in posses-
sion.

37 The posterity also of his servants shall inherit it:
and they that love his Name shall dwell therein.

Deus, in adjutorium. Psal. 70.

Haste thee, O God, to deliver mee: make haste to help
mee, O Lord.

2 Let them be ashamed and confounded that seek
after

Moneth. The xiiii. day.

after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto mee, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, speravi. Psal. 71.

Morning
prayer.



In thee, O Lord, have I put my trust, let mee never be put to confusion: but rid mee and deliver mee in thy righteousness, incline thine ear unto mee, and save mee.

2 Be thou my strong hold, whereto I may alway resort: thou hast promised to help mee, for thou art my house of defence, and my castle.

3 Deliver mee, O my God, out of the hand of the ungodly: out of the hand of the unrighteous & cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be alwaies of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast mee not away in the time of age: for sake mee not when my strength faileth mee.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

Moneth. The xiiii. day.

10 Go not far from mee, O God : my God, haste thee to help mee.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour, that seek to do me e vill.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall dayly speak of thy righteousness and saluation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth up untill now : therefore will I tell of thy wonderful works.

16 Forsake me not, O God, in mine old age, when I am gray headed : untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done, O God, who is like unto thee?

18 What great troubles and aduersities hast thou shewed mee, and yet didst thou turn and refresh mee : yea, and broughtest mee from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick : unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me e vill.

Moneth. The xiiii. day.

Deus, iudicium. Psal. 72.

Give the King thy Judgements (O God :) and thy Righteousnesse unto the Kings son.

2 Then shall hee judge the people according unto right : and defend the poore.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poore, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 Hee shall come down like the rain into a fleece of wooll : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharlis and of the Isles shall give presents : the kings of Arabia & Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For hee shall deliver the poore when he crieth : the needy also and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poore.

14 He shall deliver their souls from falsehood & wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of eorn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grasse upon the earth.

17 His Name shall endure for ever, his Name shall remain

Moneth. The xiiii. day.

remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen. Amen.

Quam bonus Israel. Psal. 73.

Holy God is loving unto Israel: even unto such as are of a clean heart. Evening prayer.

2 Heber thelesse, my feet were almost gone: my treadings had wel-nigh slip.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore call the people unto them: and therout such they no small advantage.

11 Cuth (say they) how should God perceiue it: is there knowledge in the most Highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocencie.

Moneth. The xiiii. day.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for mee.

16 Untill I went into the Sanctuary of God: then understood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them down and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their Image to banish out of the city.

20 Thus my heart was grieved: and it went even thowow my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ue quid, Deus. Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

Moneth. The xiiii. day.

1 O think upon thy Congregation: whom thou hast purchased and redeemed of old.

2 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

3 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy Sanctuary.

4 Thine adversaries roar in the mids of thy Congregations: and set up their banners for tokens.

5 He that hewed timber aloze out of the thich trees: was known to bring it to an excellent work.

6 But now they break down all the carbed work thereof: with axes and hammers.

7 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

8 Yea, they said in their hearts, Let us make habock of them altogether: thus have they burnt up all the houses of God in the land.

9 We see not our tokens, there is not one Prophet moze: no not one is there among us that understandeth any moze.

10 (O God) how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for eber?

11 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

12 For God is my King of old: the help that is done upon earth, he doth it himself.

13 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

14 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

15 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

Moneth. The xv. day.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soul of thy Turtle Dove unto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Look upon the Covenant: for all the earth is full of darknesse, and cruell habitations.

22 O let not the simple go away ashamed: but let the poore and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psalm 75.

Morning
prayer.

Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so high: and that do thy wondrous works declare.

3 When I receiue the Congregation: I shall iudge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiffe neck.

7 For promotion cometh neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drinke them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

In Iury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands are mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the charret and hazzare are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderfull among the kings of the earth.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my force ran and ceased not, in the night season my soul refused comfort.

3 When I am in heavinesse, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the dayes of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercie clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindnesse in displeasure?

10 And I said, It is mine own infirmity: but I will remember the yeers of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to minde the wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

Moneth. The xy. day.

17 The clouds poured out water, the ay: thundzed: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite, popule. Psal. 78.



Ear my Law, O my people: incline your ears Evening prayer.
unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew to their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandments.

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not steadfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselves back in the day of battell.

11 They

11 They kept not the covenant of God : and would not walk in his Law.

12 But forgot what he had done : and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go thorow : he made the waters to stand on an heap.

15 In the day time also he led them with a cloud : and all the night through with a light of fire.

16 He clabe the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heaby displeasure against Israel.

23 Because they beleebed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doore of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough,

Moneth. The xv. day.

27 He caused the East winde to blowe under heaven : and through his power he brought in the Southwest winde.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and beleebed not his wondrous works.

33 Therefore their dayes did he consume in vanitie : and their yeers in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembred that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his Covenant.

38 But he was so mercifull that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a winde that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hailstones: and their mulberry trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the perfitence.

52 And smote all the first born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

Moneth. The xv. day.

58 But turned their backs, and fell away like their
forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and
provoked him to displeasure with their images.

60 When God heard this, hee was wroth: and took
soe displeasure at Israel.

61 So that he forsook the Tabernacle in Silo: even
the tent that he had pitched among them.

62 He delibred their power into captivity: and their
beauty into the enemies hand.

63 He gave his people over also unto the sword: and
was wroth with his inheritance.

64 The fire consumed their young men: and their
maidens were not giben to marriage.

65 Their priests were slain with the sword: and there
were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like
a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put
them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not
the tribe of Ephraim.

69 But chose the tribe of Juda: even the hill of Si-
on which he loved.

70 And there he builded his Temple on high: and laid
the foundation of it like the ground which he hath made
continually.

71 He chose David also his servant: and took him a-
way from the sheep-folds.

72 As he was following the ewes great with young
ones he took him: that he might feed Jacob his people,
and Israel his inheritance.

73 So hee fed them with a faithfull and true heart:
and ruled them prudently with all his power.

Deus,

Morning
prayer.

Moneth. The xvi. day.

Deus venerunt. Psal. 79.



God the heathen are come into thine inheritance: the holy Temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the ayre: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy iellousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdomes that have not called upon thy Name.

7 For they have deboured Jacob: and laid waste his dwelling place.

8 O remember not our old sin, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our saluation, for the glory of thy Name: O deliuer us, and be mercifull unto our sin, for thy Names sake.

10 Wherefore do the heathen say: where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So we that be thy people, and sheep of thy pasture, shall

Moneth. The xvi. day.

shall giue thee thanks for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousnesse of tears to drinke.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde boze out of the wood doth root it up: and the wilde beastes of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall

Moneth. The xvi. day.

shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man, whom thou madest so strong for thine own self.

18 And so will not wee go back from thee: O let us liue, and wee shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and wee shall be whole.

Exultate Deo. Psal. 81.

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: euen in the time appointed, and upon our solemn feast day.

4 For this was made a Statute for Israel: and a Law of the God of Jacob.

5 This he ordained in Ioseph for a Testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were delivered from making the pots.

7 Thou calledst upon mee in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I probed thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto mee.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey mee.

13 So I gave them up unto their own hearts lust: and

Moneth. The xvi. day.

and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my wayes.

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat floure: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82.

God standeth in the congregation of princes: Evening prayer.
He is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherlesse: see that such as be in need and necessitie have right.

4 Deliber the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

Hold not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out, that

Moneth. The xvi. day.

that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed eber more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehobah: art onely the most Highest ober all the earth.

Quàm dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the

Moneth. The xvi. day.

the Courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a dooz-keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

Lord, thou art become gracious unto thy land: thou hast turned away the captivitie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

Moneth. The xvii. day.

5 wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 wilt thou not turn again, and quicken us : that thy people may rejoyce in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his Saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Inclina, Domine. Psalm 86.

Morning
prayer.

Bow down thine ear, O Lord, and hear me : for I am poor and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee (O Lord) do I lift up my soul.

5 For thou Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear Lord unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

Moneth. The xvii. day.

8 Among the gods there is none like unto thee, (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnesse and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some good token upon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most high shall establish her.

Moneth. The xvii. day.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deep.

6 Thine indignation keth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called dayly upon thee, I have stretched out mine hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindnesse be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord

Moneth. The xvii. day.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in miserie, and like unto him that is at the point to die: (even from my youth up) thy terrours have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ober me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Mercy shall be alwayes of the loving kinde: Evening prayer.
P
ness of the Lord: with my mouth will I
ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsell of the saints: and to be had in reverence of all them that are about him.

9 O Lord God of hosts, who is like unto thee: thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, & destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat: mercy and truth shall go befoze thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindnesse thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our king.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite down his foes befoze his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my father: my God, and my strong salvation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the dayes of heaven.

31 But if his children forsake my law: and walk not in my judgments.

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sinne with scourges.

33 Nevertheless, my loving kindnesse will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holinesse, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sunne before me.

36 He shall stand fast for evermore as the moon: and as the faithfull witness in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crowne to the ground.

39 Thou hast overthrowen all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a rebuke to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

Moneth. The xviii. day.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 I remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that lieth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindneses: which thou swarest unto David in thy truth?

49 Remember Lord, the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, Amen.

Domine, refugium. Psal. 90.

Morning
prayer.

Lord thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our years to an end as it were a tale that is told.

10 The dayes of our age are threescore years and ten,
and

Moneth. The xviii. day.

and though men be so strong that they come to four score years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we reioyce and be glad all the dayes of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered aduersitie.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious maiestie of the Lord our God be upon us: prosper thou the work of our hands upon us. O prosper thou our handy work.

Qui habitat. Psal. 91.

Who so dwelleth under the defence of the most high: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknesse: nor for the sicknesse that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Pea,

Moneth. The xviii. day.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou Lord art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy wayes.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him : I shall set him up, because he hath known my name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfie him : and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy name, O most highest.

2 To tell of thy loving kindnesse early in the morning : and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou Lord hast made me glad through thy works : and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : and thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grasse, and when all the workers of wickednesse do flourish : then shall

Moneth. The xviii. day.

shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For 10, thine enemies (O Lord) is, thine enemies, shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

The Lord is king, and hath put on glorious Evening
apparell: the Lord hath put on his apparell, prayer.
and girded himself strength.
2 He hath made the round world so sure:
that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise,

Moneth. The xviii. day.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Curs, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nutureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord) and teachest him in thy Law.

13 That thou mayest give him patience in time of adversity: untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Untill righteousnesse turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evill doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

Moneth. The xix. day.

20 Wilt thou have any thing to do with the stool of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.



Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Morning
prayer.

2 Let us come befoze his presence with thanksgiving: and shew our selues glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel befoze the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Fourtie yeers long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

11 Unto whom I sware in my wrath: that they should not enter into my rest,

Cantate

Moneth. Thexix. day.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe unto the Lord (O ye hundreds of the people:) ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast, that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There

Moneth. The xix. day.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Juda were glad, because of thy judgements, O Lord.


9 For thou Lord art higher then all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord ye righteous : and give thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

 Sing unto the Lord a new song : for he hath done marvellous things. Evening Prayer.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands : sing, rejoyce, and give thanks.

A a

6 Praise

Moneth. The xix. day.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousnesse shall he judge the world: and the people with equitie.

Dominus regnavit. Psal. 99.

The Lord is King, be the people never so impatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high abobe all people.

3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.

4 The Kings power loveth judgement, thou hast prepared equitie: thou hast executed judgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate

Moneth. The xix. day.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lord (all ye lands :) serbe the Lord with gladnesse, and come befoze his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgibing, and into his courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shalbe of mercie and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the finnes of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomack: I will not suffer him.

8 Mine eyes look upon such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land:

Moneth. The xx day.

land: that I may root out all wicked doers from the citie of the Lord.

Domine, exaudi. Psal. 102.

Morning
prayer.



Hear my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleave to my flesh.

6 I am become like a Pellicane in the wilderness: and like an Owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercie upon Sion: for it is time that thou have mercie upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty.

16 When

Moneth. The xx. day.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity: & deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

Praise the Lord, O my soul: and all that is within me, praise his holy name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

Moneth. The xx. day.

4 Which labeth thy life from destruction: and crowneth thee with mercy and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousnesse and iudgment: for all them that are opprelled with wrong.

7 He shewed his wayes unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth: so great is his merke also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sinnes from us.

13 Yea, like as a father pitteth his own children: even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made: he remembereth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For as soon as the winde goeth over it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever upon them that fear him: and his righteousnesse upon childrens children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 I praise the Lord, ye Angels of his; ye that excell in strength: ye that fulfill his commandment, and hearken

Moneth. The xx. day.

herken unto the voyce of his words.

21 **D** praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 **D** speak good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, **D** my soul.

Benedic, anima mea. Psal. 104.

Raise the Lord, **D** my soul: **D** Lord my God, Evening
thou art become exceeding glorious, thou art prayer.
clothed with majesty and honour.

2 **T**hou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 **W**hich layeth the beams of his chamber in the waters: and maketh the clouds his charet, and walketh up on the wings of the winde.

4 **H**e maketh his angels spirits: and his ministers a flaming fire.

5 **H**e laid the foundations of the earth: that it never should move at any time.

6 **T**hou coverest it with the deep like as with a garment: the waters stand in the hills.

7 **A**t thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 **T**hey go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 **T**hou hast set them their bounds, which they shall not passe: neither turn again to cover the earth.

10 **H**e sendeth his springs into the rivers: which run among the hills.

11 **A**ll beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 **B**esides them shall the fowls of the ayre have their habitation: and sing among the branches.

13 **H**e watereth the hills from above: the earth is filled with the fruit of thy works.

Moneth. The xx. day.

14 He bringeth forth grasse for the cattell : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a chearfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap : euen the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the firre trees are a dwelling for the Stork.

18 The high hills are a refuge for the wilde goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sunne knoweth his going down.

20 Thou makest darknesse that it may be night : wherein all the beaſts of the forrest do moue.

21 The lions roaring after their prey : do seek their meat at God.

22 The sunne ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : untill the euenig.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beaſts.

26 There go the ſhips, and there is that Lebiathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest giue them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou

Moneth. The xxi. day.

thou takeſt away their breath, they die, and are turned again to their duſt.

30 When thou letteſt thy breath go forth, they ſhall be made: and thou ſhalt renew the face of the earth.

31 The glorious majestie of the Lord ſhall endure for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Conſitemini Domino, Pſal. 105.



Give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

Morning
prayer.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wonderful works.

3 Rejoyce in his holy name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth.

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindfull of his covenant and promiſe: that he made to a thouſand generations.

9 Even the covenant that he made with Abraham: and the oath that he ſware unto Iſaac.

Moneth. The xxi. day.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entered into his soul.

19 Untill the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delibered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

Moneth. The xxi. day.

28 He sent darkness and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first boyn in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness.

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44 That they might keep his statutes: and obserbe his lawes.

Confi-

Moneth. The xxi. day.

' Confitemini Domino. Psal. 106.

Evening
Prayer.



Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep iudgement: and do righteousness.

4 Remember me, O Lord, according to the labour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicitie of thy chosen: and rejoyce in the gladnesse of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless, he helped them for his names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them thorow the deep, as thorow a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleebed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsell.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

Moneth. The xxi. day.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a Calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a Calf that eateth hay.

21 And they forgot God their Saviour : which had done so great things in Egypt.

22 Wondrous works in the land of Ham : and fearful things by the red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness.

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joyned themselves unto Baal-Deor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes.

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

Moneth. The xxi. day.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sonnes and daughters unto devils.

37 And shed innocent blood, even the blood of their sonnes and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whozing with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hands of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickednesse.

43 Nevertheless, when he saw their adversitie: he heard their complaint.

44 He thought upon his Covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive to pitie them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting; and world without end: and let all the people say, Amen.

Moneth. The xxii. day.

Confitemini Domino. Psal. 107.



Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Morning
prayer.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no citie to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cryed unto the Lord in their trouble: and he delivered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwell.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodnesse.

10 Such as sit in darknesse and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High.

12 He also brought down their heart through heaviness: they fel down, and there was none to help them up.

13 So when they cryed unto the Lord in their trouble: he delivered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasle: and smitten the barres of iron in sunder.

17 Foolish

Moneth. The xxii. day.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soul abhorred all manner of meat: and they were even hard at deaths doore.

19 So when they cried unto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnesse.

23 They that go down to the sea in ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormie wind ariseth: which listeth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation

Moneth. The xxii. day.

gation of the people : and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderness : and drieth up the water springs.

34 A fruitfull land maketh he barren : for the wickednesse of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water springs of a dry ground.

36 And there he setteth the hungry : that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards : to yeeld them fruits of increase.

38 He blesteth them, so that they multiply exceedingly : and suffereth not their cattell to decrease.

39 And again, when they are diminished and brought low : through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce : and the mouth of all wickednesse shall be stopped.

43 Whoso is wise, will ponder these things : and they shall understand the loving kindnesse of the Lord.

Paratum cor meum. Psal. 108.



O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have. Evening prayer.

2 Awake thou lute and harp : I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

Moneth. The xxii. day.

4 For thy mercy is greater then the heabens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, abobe the heabens: and thy glozy abobe all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holynesse: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giber, Moab is my washpot: ober Edom will I cast out my shoe, upon the Philistines wil I triumph.

10 Who will lead me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Thzough God shall we do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

8
9
H Old not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I have unto them, lo, they take now my contrary part: but I gibe my self unto prayer.

4 Thus have they rewarded me evill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler ober him: and let Satan stand at his right hand.

6 when

Moneth. The xxii. day.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his childzen be fatherlesse: and his wife a widow.

9 Let his childzen be vagabonds, and begge their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pittie him: nor to have compassion upon his fatherlesse childzen.

12 Let his posteritie be destroyed: and in the next generation let his name be clean put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorie of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

Moneth. The xxiii. day.

21 O deliuer me, for I am helpelesse and pooz: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am dzyven away as the grasshopper.

23 My knees are weak thzough fasting: my flesh is dzyed up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine aduersaries be clothed with shame: and let them cower themselves with their own confusion, as with a cloak.

29 As for me, I will giue great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the pooz: to save his soul from unrighteous iudges.

Dixit Dominus. Psal. 110.

Morning
prayer.

The Lord said unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sweare and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The

Moneth. The xxiii. day.

5 The Lord upon thy right hand : shall wound euen kings in the day of his wrath.

6 Hee shall iudge among the heathen, he shall fill the places with the dead bodies : and smite in sunder the heads ober diuers countreys.

7 Hee shall drinke of the brook in the way : therefore shall he lift up his head.

Confitebor tibi. Psal. III.

I will giue thanks unto the Lord with my whole heart : secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great : sought out of all them that haue pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 Hee hath giuen meat unto them that fear him : hee shall euer be mindfull of his Covenant.

6 He hath shewed his people the power of his works : that hee may giue them the heritage of the heathen.

7 The works of his hands are verity and iudgement : all his Commandments are true.

8 They stand fast for euer and euer : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his Covenant for euer, holy and reuerend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. III 2.

Blessed is the man that feareth the Lord : hee hath great delight in his Commandments.

Moneth. The xxiii. day.

2 His seed shall be mighty upon earth : the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for euer.

4 Unto the godly there ariseth up light in the darkness: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For hee shall neuer be moved: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleebeth in the Lord.

8 His heart is stablished, and will not shrink: untill he see his desire upon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for euer, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

Praise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising up of the Sunne, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heauens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heauen and earth?

6 Hee taketh up the simple out of the dust: and lifteth the poore out of the myze.

7 That he may set him with the Princes: euen with the princes of his people,

Moneth. The xxiii. day.

8 Hee maketh the barren woman to keepe house : and to be a joyfull mother of children.

In exitu Israel. Psal. 114.

Xhen Israel came out of Egypt : and the house of Jacob from among the strange people. Evening prayer.

2 Juda was his Sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What alleth thee, O thou sea, that thou fleddest : and thou Jordan that thou wast driven back ?

6 Hee mountains that ye skipped like rams : and yee little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water : and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name gibe the praise : for thy loving mercie, and for thy truths sake.

2 Wherefore shall the heathen say : where is now their God ?

3 As for our God, hee is in heaven : hee hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouthes, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not : neither speak they through their throat.

Moneth. Thexxiiii. day.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindfull of us, and hee shall blesse us : even hee shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your childzen.

15 Ye are the blessed of the Lord : which made heauen and earth.

16 All the whole heauens are the Lords : the earth hath hee giuen to the childzen of men.

17 The dead praise not thee, O Lord : neither all they that go down into the silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning
prayer.



Am well pleased : that the Lord hath heard the voice of my prayer.

2 That hee hath enclined his ear unto mee : therefore will I call upon him as long as I live.

3 The snares of death compassed mee round about : and the pains of hell gate hold upon mee.

4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord : O Lord, I beseech thee, deliber my soul.

5 Gracious is the Lord, and righteous : yea, our God is mercifull,

6 The

Moneth. The xxiiii. day.

6 The Lord preserveth the simple: I was in misery and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I beleebed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto mee?

12 I will receive the cup of salbation: and call upon the Name of the Lord.

13 I will pay my bowes now in the presence of all his people: right dear in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my bowes unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all yee Nations.

2 For his mercifull kindnesse is eber more and more towards us: and the truth of the Lord endureth for eber. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for eber.

2 Let Israel now confesse, that hee is gracious: and that his mercy endureth for eber.

3 Let

Moneth. The xxiiii. day.

3 Let the house of Aaron now confesse : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confesse : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard mee at large.

6 The Lord is on my side : I will not fear what man doth unto mee.

7 The Lord taketh my part with them that help mee : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : then to put any confidence in man.

9 It is better to trust in the Lord : then to put any confidence in Princes.

10 All nations compassed mee round about : but in the Name of the Lord will I destroy them.

11 They kept mee in on every side, they kept mee in (I say) on every side : but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct, even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected mee : but he hath not given me over unto death,

19 Open

Moneth. The xxiiii. day.

19 Open mee the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: wee will rejoyce and be glad in it.

25 Help mee now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: wee have wined you good luck, ye that be of the house of the Lord.

27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the Altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

Blessed are those that are undefiled in the way: Evening prayer.
and walk in the Law of the Lord.

2 Blessed are they that keep his Testimonies:
and seek him with their whole heart.

3 For they which do no wickednesse: walk in his wayes.

4 Thou hast charged: that we shall diligently keep thy Commandments.

5 O that my wayes were made so direct: that I might keep thy Statutes.

Moneth. Thexxiij. day.

6 So shall I not be confounded : while I have respect unto all thy Commandments.

7 I will thank thee with an unfained heart : when I shall have learned the Judgements of thy righteousness.

8 I will keep thy Ceremonies : O forsake mee not utterly.

In quo corriget.

Wherewithall shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let not me go wrong out of thy Commandments.

3 Thy words have I hid within my heart : that I should not sinne against thee.

4 Blessed art thou, O Lord : O teach mee thy Statutes.

5 With my lips have I been telling : of all the Judgements of thy mouth.

6 I have had as great delight in the way of thy Testimonies : as in all manner of riches.

7 I will talk of thy Commandments : and have respect unto thy wayes.

8 My delight shall be in thy Statutes : and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant : that I may live and keep thy word.

2 Open thou mine eyes : that I may see the wonderful things of thy Law.

3 I am a stranger upon earth : O hide not thy Commandments from mee.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy Judgements.

5 Thou hast rebuked the proud : and cursed are they that do erre from thy Commandments.

Moneth. The xxv. day.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth a way for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have sticken unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at libertie.

Legem pone.

Teach me, O Lord, the way of thy statutes: Morning prayer.
and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Encline mine heart unto thy testimonies: and not to covetousnesse.

5 O turn away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

Moneth. The xxv. day.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord: even thy salvation according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at libertie: for I seek thy commandments.

6 I will speak of thy testimonies also even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments which I have loved: and my study shall be in thy statutes.

Memor esto verbi tui.

O Think upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy law.

4 For I remembred thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

Moneth. The xxv. day.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine own wayes to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 I learn me true understanding and knowledge: for I have beleebed thy commandments.

3 Befoze I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their

Moneth. The xxv. day.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tuæ fecerunt me.

Evening
prayer.



My hands have made me, and fashioned me: O giue me understanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may liue: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

My soul hath longed for thy saluation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak: yet do I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be abenged of them that persecute me?

5 The

Moneth. The xxv. day.

5 The proud have digged pits for mee: which are not after thy Law.

6 All thy Commandments are true: they persecute mee falsely, O be thou my help.

7 They had almost made an end of mee upon earth: but I forsook not thy Commandments.

8 O quicken mee after thy loving kindnesse: and so shall I keep the Testimonies of thy mouth.

In æternum, Domine,

O Lord, thy word: endureth for euer in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee,

4 If my delight had not been in thy Law: I should have perished in my trouble.

5 I will neuer forget thy Commandments: for with them thou hast quickned mee.

6 I am thine, O be saue mee: for I have sought thy Commandments.

7 The ungodly laid wast for mee, to destroy mee: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi.

Lord, what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies: for they are euer with mee.

3 I have more understanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every euill way: that I may keep thy word.

Moneth. The xxvi. day.

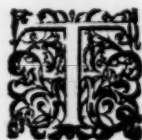
6 I have not shrunk from thy Judgements : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter then hony unto my mouth.

8 Through thy Commandments I get understanding : therefore I hate all evill wayes.

Lucerna pedibus meis.

Morning
prayer.



My word is a lantern unto my feet : and a light unto my paths.

2 I have sworn and am stedfastly purposed : to keep thy righteous Judgements.

3 I am troubled above measure : quicken mee, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy Judgements.

5 My soul is alway in my hand : yet do I not forget thy Law.

6 The ungodly have laid a snare for mee : but yet I swerved not from thy Commandments.

7 Thy Testimnies have I claimed as my heritage for ever : and why : they are the very joy of mine heart.

8 I have applied my heart to fulfill thy Statutes alway : eben unto the end.

Iniquos odio habui.

I Hate them that imagine evill things : but thy Law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from mee ye wicked : I will keep the Commandments of my God.

4 Establish mee according to thy word, that I may live : and let mee not be disappointed of my hope.

5 Hold thou mee up, and I shall be safe : yea, my delight shall be ever in thy Statutes.

6 Thou hast troden down all them that depart from

Moneth. The xxvi. day.

from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci iudicium.

I Deal with the thing that is lawfull and right: O I give mee not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do mee no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach mee thy Statutes.

5 I am thy servant, O grant mee understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I strait all thy Commandments: and all false wayes I utterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon mee, and be mercifull unto mee: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickednesse have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy Commandments.

7 Shew the light of thy countenance upon thy servant:

Moneth. The xxvi. day.

seruant : and teach mee thy Statutes.

8 Mine eyes gush out with water : because men keep not thy Law.

Justus es, Domine.

Righteous art thou, O Lord: and true is thy Judgement.

2 The Testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed mee : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy seruant loveth it.

5 I am small, and of no reputation : yet do I not forget thy Commandments.

6 Thy righteousness is an everlasting righteousness : and thy Law is the truth.

7 Trouble and heaviness have taken hold upon mee : yet is my delight in thy Commandments.

8 The righteousness of thy Testimonies is everlasting : O grant mee understanding, and I shall live.

Clamavi in toto corde meo

Evening
prayer.



Call with my whole heart : hear mee, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call: help mee, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night watches : that I might be occupied in thy words.

5 Hear my voice (O Lord) according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy Law.

7 Be thou nigh at hand, O Lord : for all thy Commandments are true.

Moneth. The xxvi. day.

8 As concerning thy Testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee : for I do not forget thy Law.

2 Abenge thou my cause, and deliuer mee : quicken mee according to thy word.

3 Health is farre from the ungodly : for they regard not thy Statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerue from thy Testimonies.

6 It grieveeth mee when I see the transgressors : because they keep not thy Law.

7 Consider, O Lord, how I love thy Commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

P Rinces have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhorre them : but thy Law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have which love thy Law : and they are not offended at it.

6 Lord I have looked for thy saving health : and done after thy Commandments.

7 My soul hath kept thy Testimonies : and loved them exceedingly.

8 I have kept thy Commandments and Testimonies : for all my wayes are before thee.

Moneth. The xxvii. day.

Appropinquet deprecatio.

L Et my complaint come befoze thee, O Lord: gibe mee understanding according to thy word.

2 Let my supplication come befoze thee: deliuer mee according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandments are righteous.

5 Let thine hand help mee: for I have chosen thy Commandments.

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 Oh let my soul live, and it shall praise thee: and thy Judgements shall help mee.

8 I have gone astray like a sheep that is lost: oh seek thy servant, for I do not forget thy Commandments.

Morning
prayer.



Ad Dominum. Psal. 120.

When I was in trouble, I called upon the Lord: and he heard mee.

2 Deliuer my soul, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done unto thee thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Who is mee, that I am constrained to dwell with Heleth: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that bee enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battell.

Leuavi oculos. Psal. 121.

I will lift up mine eyes unto the hills: from whence cometh my help,

2 My

Moneth. The xxvii. day.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the Sunne shall not burn thee by day: neither the Moone by night.

7 The Lord shall preserve thee from allevill: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I was glad when they said unto mee: wee will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of Judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plentiousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Pea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te levavi oculos meos. 123.

Upto thee lift I up mine eyes: O thou that dwellest in the heavens.

Moneth. The xxvii. day.

2 Behold, eben as the eyes of servants look unto the hand of their masters, & as the eyes of a maiden unto the hand of her mistresse: eben so our eyes wait upon the Lord our God, untill he have mercie upon us.

3 Have mercie upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be eben as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: eben so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickednesse.

4 Do well, O Lord: unto those that be good and true of heart.

Moneth. The xxvii. day.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

In convertendo. Psal. 126.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.
2 Then was our mouth filled with laughter: and our tongue with joy.

Evening prayer.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the Citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnesse: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Gyant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

Blessed are all they that fear the Lord: and walk in his wayes.

2 For

Moneth. The xxvii. day.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine : upon the walls of thine house.

4 Thy childzen like the Olive branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Pea, that thou shalt see thy childzens childzen : and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they sought against me from my youth up : may Israel now say.

2 Pea, many a time have they vexed mee from my youth up : but they have not prebailed against mee.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as haue evill will at Sion.

6 Let them be even as the grasse growing upon the house tops : which withereth afoze it be plucked up.

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as the Lord prosper you : wee wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

Out of the deep have I called unto thee, O Lord : Lord hear my voice.

2 Oh let thine ears consider well : the boise of my complaint,

Moneth. The xxviii. day.

3 If thou Lord wilt be extream to mark what is done amisse: O Lord, who may abide it.

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And hee shall redeem Israel: from all his sinnes.

Domine, non est. Psal. 131.

Lord, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for mee.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132.

Lord remember Dabid: and all his trouble.

Morning prayer.

2 How he sware unto the Lord: and bowed a bow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyelids to stumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 Wee will go into his Tabernacle: and fall low on our knees before his footstool,

8 Arise,

Moneth. The xxviii. day.

8 Arise, O Lord, into thy resting place : thou and the Ark of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy seruant Davids sake : turn not away the presence of thine anointed.

11 The Lord hath made a faithfull oath unto David: he shall not shrink from it.

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will blesse her victuals with increase : and will satisfie her pooz with bread.

17 I will deck her Priests with health : & her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shal clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is : brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore,

Moneth. Thexxviii. day.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye servants of the Lord.

2 He that by night stand in the house of the Lord: even in the Courts of the house of our God.

3 Lift up your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 He that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 Hee bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the windes out of his treasures.

8 He smote the first born of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy

Moneth. The xxviii. day.

thy memorizall, O Lord, from one generation to another.

14 For the Lord will abenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouthes.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: yee that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136.

Evening
prayer.



Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which onely doth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The

Moneth. The xxviii. day.

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Which smote Egypt with their first boyn: for his mercie endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and a stretched out arm: for his mercy endureth for ever.

13 Which divided the red sea in two parts: for his mercy endureth for ever.

14 And made Israel to go thorow the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, hee overtrew them in the red sea: for his mercy endureth for ever.

16 Which led his people thorow the wildernesse: for his mercy endureth for ever.

17 Which smote great kings: for his mercy endureth for ever.

18 Yea, and slew mighty kings: for his mercy endureth for ever.

19 Schon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Which remembred us when wee were in trouble: for his mercy endureth for ever.

24 And hath delibered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto thy God of heaven: for his mercy endureth for ever.

Moneth. The xxviii. day.

27 **G**ive thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon wee sate down and wept: when wee remembred thee, O Sion.

2 As for our harps, wee hanged them up: upon the trees that are therein.

3 For they that led us away captiue, required of us then a song and melody in our heavinesse: sing us one of the songs of Sion.

4 How shall wee sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon wasted with misery: yea, happy shall hee be that rewardeth thee, as thou hast served us.

9 Blessed shall hee be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee thou heardest mee: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea,

Moneth. The xxix. day.

5 **Yea,** they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 **For** though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 **Though** I walk in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furlousnesse of mine enemies, and thy right hand shall save me.

8 **The** Lord shall make good his loving kindnesse toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out and knowen me: thou knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

Morning
prayer.

2 **Thou** art about my path, and about my bed: and spiest out all my wayes.

3 **For** lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 **Thou** hast fashioned me behinde and before: and laid thine hand upon me.

5 **Such** knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 **Whether** shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 **If** I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 **If** I take the wings of the morning: and remain in the uttermost parts of the Sea.

9 **Even** there also shall thy hand lead me: and thy right hand shall hold me.

10 **If** I say, Peradventure the darknesse shall cover me: then shall my night be turned to day.

Do

II **Yea,**

Moneth. The xxix. day.

11 **Y**ea, the darknesse is no darknesse with thee, but the night is as clar as the day: the darknesse and light (to thee) are both alike.

12 **F**or my reins are thine: thou hast covered me in my mothers wombe.

13 **I** will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 **M**y bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 **T**hine eyes did see my substance, yet being unperfect: and in thy book were all my members written.

16 **W**hich day by day were fashioned: when as yet there was none of them.

17 **H**ow dear are thy counsels unto me, O God: O how great is the sum of them!

18 **I**f I tell them, they are more in number then the sand: when I wake up, I am present with thee.

19 **W**ilt thou not slay the wicked, O God: depart from me ye bloud-thirsty men.

20 **F**or they speake unrighteously against thee: and thine enemies take thy Name in vain.

21 **D**o not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 **Y**ea, I hate them right fore: even as though they were mine enemies.

23 **T**ry me, O God, and seek the ground of my heart: probe me, and examine my thoughts.

24 **L**ook well if there be any way of wickednesse in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

Deliver me, O Lord, from the evill man: and preserve me from the wicked man.

2 **W**hich imagine mischief in their hearts: and stirre up strife all the day long.

3 **T**hey

Moneth. The xxix. day.

3 They have sharpened their tongues like a serpent:
Adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly:
preserve me from the wicked men, which are purposed to
overthrow me.

5 The proud have laid a snare for me, and spread a
net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the
voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast
covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let
not his mischievous imagination prosper, lest they be
too proud.

9 Let the mischief of their own lips fall upon the
head of them: that compass me about.

10 Let hot burning coals fall upon them: let them
be cast into the fire, and into the pit, that they never rise
up again.

11 A man full of words shall not prosper upon the
earth: evill shall hunt the wicked person to overthrow
him.

12 Sure I am that the Lord will avenge the poor:
and maintain the cause of the helpleffe.

13 The righteous also shall give thanks unto thy
Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

Lord, I call upon thee, haste thee unto me: and con-
sider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the in-
cense: and let the lifting up of my hands be an evening
sacrifice.

3 Set a watch, O Lord, before my mouth: and keep
the doore of my lips.

4 Let not mine heart be inclined to any evill
thing: let me not be occupied in ungodly works with

Moneth. The xxix. day.

the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickednesse.

7 Let their iudges be overthrowen in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heareth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Vo ce mea ad Dominum. Psal. 142.

Evening
prayer.

I Cryed unto the Lord with my voyce: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cryed unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks

Moneth. The xxx day.

thanks unto thy Name: which thing if thou wilt grante mee, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth & righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, hee hath smitten my life down to the ground: hee hath laid mee in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within mee: and my heart within mee is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from mee, lest I be like unto them that go down into the pit.

8 O let mee hear thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walk in, for I lift up my soul unto thee.

9 Deliber mee, O Lord, from mine enemies: for I flee unto thee to hide mee.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead mee forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake, bring my soul out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that be my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight. Morning prayer.

2 My hope and my fortresse, my castle and de-

Id 3

liberer

liberer, my defender in whom I trust: which suddueth my people that is under mee.

3 Lord, what is man that thou hast such respect unto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver mee, and take mee out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the perill of the sword.

11 Save mee, and deliver me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquity.

12 That our sonnes may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I will magnifie thee, O God my King: and I will praise thy Name forever and ever,

Moneth. The xxx. day.

2 Every day will I gibe thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering and of great goodnesse.

9 The Lord is loving unto every man: and his mercie is over all his works.

10 All thy works praise thee, O Lord: and thy saints gibe thanks unto thee.

11 They shew the glory of thy Kingdome: and talk of thy power.

12 That thy power, thy glory, and mightinesse of thy Kingdome: might be known unto men.

13 Thy Kingdome is an everlasting Kingdome: and thy dominion endureth thorowout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: hee also will hear their cry, and will help them,

Moneth. The xxx. day.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

Praise the Lord, O my soul, while I live will I praise the Lord : yea, as long as I have any being I will sing praises unto my God.

2 I put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, hee shall turn again to his earth : and then all his thoughts perish.

4 Blessed is hee that hath the God of Jacob for his help : and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea and all that therein is : which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong : which feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Laudate Dominum. Psal. 147.

Evening
prayer.



Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

Moneth. The xxx. day.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 Sing unto the Lord with thanksgiving: sing praises upon the Harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grasse to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell: and feedeth the young ravens that call upon him.

10 Hee hath no pleasure in the strength of an horse: neither delighteth hee in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercie.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For hee hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his Commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 Hee sendeth out his word and melteth them: hee bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his Statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his Lawes.

Laudate

Moneth. Thexxx. day.

Laudate Dominum. Psal. 148.

O Praise the Lord of heaven : praise him in the height.
2 Praise him all ye Angels of his : praise him all his hoste.

3 Praise him Sunne and Moone : praise him all yee starres and light.

4 Praise him all ye heabens : and yee waters that be aboue the heabens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made, hee commanded and they were created.

6 Hee hath made them fast for ever and ever : he hath giben them a law which shall not be broken.

7 Praise the Lord upon earth : yee dragons and all deeps.

8 Fire and hail, snow and vapours : winde and storm fulfilling his word.

9 Mountains and all hills : fruitfull trees and all Cedars.

10 Beasts and all cattell : worms, and feathered fowls.

11 Kings of the earth and all people : Princes and all Judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name onely is excellent, and his praise aboue heaven and earth.

13 He shall exalt the horn of his people, all his Saints shall praise him. even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song : let the Congregation of Saints praise him.

2 Let Israel rejoyce in him that made him : and let the children of Sion be joyfull in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

Moneth. The xxx.day.

4 For the Lord hath pleasure in his people : and helpeth the meek hearted.

5 Let the Saints be joyfull with glory : let them rejoyce in their beds.

6 Let the praises of God be in their mouth : and a two edged sword in their hands.

7 To be avenged of the heathen : and to rebuke the people.

8 To binde their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : such honour have all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet : praise him upon the Lute and Harp.

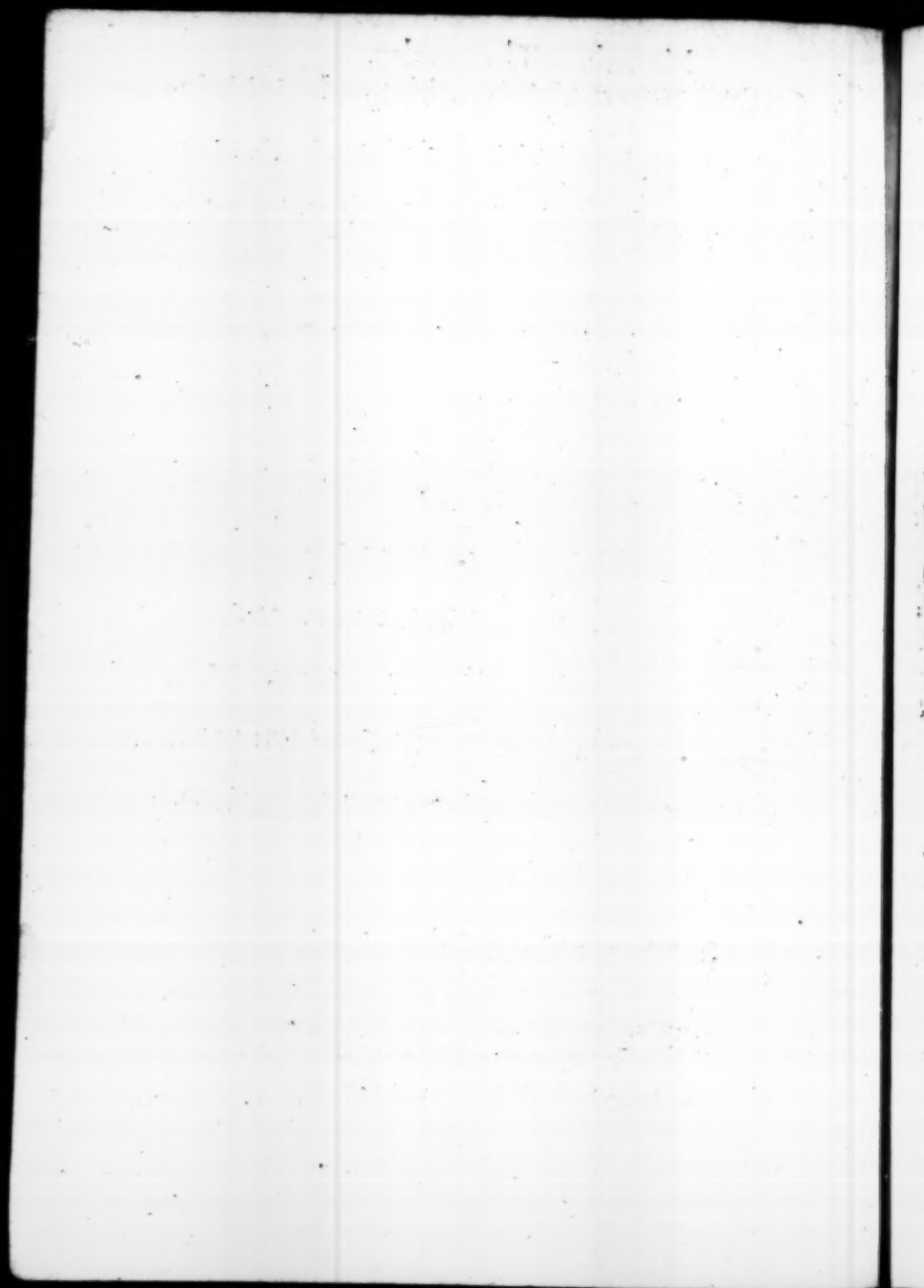
4 Praise him in the Cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well tuned Cymbals : praise him upon the loud Cymbals.

6 Let every thing that hath breath : praise the Lord.

FINIS.







Certain godly prayers to be used for
fundry purposes.

¶ A prayer necessary for all persons.

O Most mercifull God, I a wretched sinner acknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just without the righteousness of Jesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all them that beleeve & trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sinnes, and not in my good works, be they never so many. Give me grace to love thy word serbently, to search the Scriptures diligently, to read them humbly, to understand them truly, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable unto thee. Give me grace, not to reioyce in any thing that displeaseth thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keep me upright among diuersities of opinions and judgements in the world, that I never swerbe from thy truth taught in holy Scripture. In prosperity, O Lord save me, that I wax not proud. In aduersity help me

Godly Prayers.

methat I neither despair nor blaspheme thy holy Name, but taking it patiently, to give thee thanks, and trust to be delivered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to work true repentance in my heart, that I may be sorry without desperation, trust in thy mercie without presumption, that I may amend my life, and become truly religious without hypocrisie, loyally in heart without flattery, faithfull and trusty without deceit, merry without lightnesse, sad without mistrust, sober without slothfulnesse, content with mine own without covetousnesse, to tell my neighbour his fault charitably without dissimulation, to instruct mine household in thy Laws truly, to obey our King and all Governours under him unfainedly, to receive all Laws and common ordinances (which disagree not from thy holy word) obediently, to pay every man that which I owe unto him truly; to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, loving all goodnesse earnestly. O Lord, grant me this to do, for the glory of thy holy Name, Amen.

A prayer necessary to be said at all times.

O Bountifull Iesu, O sweet Saviour, O Christ the Sonne of God, have pittie upon me, mercifully hear me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death and hell, neither with gold, nor silver, but with thy most precious body once offered upon the Crosse, and thine own blood once shed for all my ransom. Therefore cast me not away, whom thou by thy great wisdom hast made: despise me not whom thou hast redeemed with such a precious treasure: nor let my wickednesse destroy that which thy goodnes hath builded. Now whiles I live, O Iesu, have mercie on me,

for

Godly prayers.

for if I die out of thy favour, it will be too late afterward to call for thy mercie: whiles I have time to repent, look upon me with thy mercifull eyes, as thou diddest vouchsafe to look upon Peter thine Apostle, that I may bewail my sinfull life, and obtain thy favour and die therein. I acknowledge that if thou shouldst deal with me according to very justice, I have deserved everlasting death. Therefore I appeal to thy high Throne of mercy, trusting to obtain Gods favour, not for my merits, but for thy merits, O Jesu, who hast given thy self an acceptable sacrifice to thy Father, to appease his wrath, and to bring all sinners, truly repenting and amending their sinfull life, into his favour again. Accept me, O Lord, among the number of them that shall be saved, forgive me my sinnes, give me grace to lead a godly and innocent life, grant me thy heavenly wisdom, inspire my heart with faith, hope and charitie, give me grace to be humble in prosperitie, patient in adversity, obedient to my rulers, faithfull unto them that trust me, dealing truly with all men, to live chastly in wedlock, to abhorre adultery, fornication, and all uncleanness, to do good after my power unto all men, to hurt no man, that thy Name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through thy mercy and the merits of thy passion, Amen.

¶ A generall Confession of sinnes to be said
every morning.

O Almighty God, our heavenly Father, I confesse and acknowledge, that I am a miserable and wretched sinner, and have manifold wayes most grievously transgressed thy most godly Commandments, through wicked thoughts, ungodly lusts, sinfull words
and

Godly prayers.

and deeds, committed all my whole life. In sinne am I
born and conceived, and there is no goodnesse in me,
in as much as if thou shouldest enter into thy narrow
judgement with me, judging me according unto the
same, I were never able to suffer and abide it, but must
needs perish and be damned for ever: So little help,
comfort, or succour is there either in me, or in any
other creature. Onely this is my comfort (O heavenly
Father) that thou didst not spare thy onely dear be-
loved Sonne, but diddest give him up unto the most bitter,
and most vile and slanderous death of the Crosse for
me: that he might so pay the ransome for my sinnes,
satisfie thy judgement, still and pacifie thy wrath, re-
concile me again unto thee, and purchase me thy
grace and labour, and everlasting life. Wherefore
through the merit of his most bitter death and passi-
on, and through his innocent blood-shedding, I be-
seech thee, O heavenly Father, that thou wilt vouch-
safe to be gracious and mercifull unto me, to forgive
and pardon me all my sinnes, to lighten my heart with
thy holy Spirit, to renew, confirm and strengthen me
with a right and perfect faith, and to inflame me in
love toward thee and my neighbour, that I may hence-
forth with a willing and glad heart walk as be-
cometh me in thy most godly Commandments, and
so glorifie and praise thee everlastingly. And also that
I may with a free conscience, and quiet heart, in all
manner of temptations, afflictions, or necessities, and
even in the very pangs of death cry boldly and merrily
unto thee, and say, I beleeve in God the Father Almighty,
maker of heaven and earth, and in Jesus Christ, &c. But, O
Lord God heavenly Father, to comfort my self in af-
fliction, and temptation, with these Articles of the
Christian faith, it is not in my power, for faith is thy
gift: and forasmuch as thou wilt be prayed unto, and
salled upon for it, I come unto thee to pray and beseech
thee,

Godly prayers.

thee, both for that, and for all other my necessities, euen as thy dear beloved Sonne our Saviour Iesus Christ himself hath taught us. And from the very bottom of my heart I crie, and say, Our Father which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God, heavenly father, I render most high lauds, praise and thanks unto thee, that thou hast preserved me both this night, and all the times and dayes of my life hitherto, under thy protection, and hast suffered mee to liue unto this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth into thy tuition, ruling and governing mee with thy holy Spirit, that all manner of darknesse, of mis-belief, infidelity, and of carnall lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Saviour. Amen.

A Ll possible thanks that we are able, we render unto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous unto us: and wee beseech thee likewise to prosper all this same day unto us for thy glory, and for the health of our soul, and that thou which art the true light not knowing any going down, and which art the Sunne eternall, giving life, food and gladnesse unto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but may through thy good guiding and conducting, come to the life everlasting. Amen.

Godly prayers.

O Lord Iesus Christ which art the true Sunne of the world, ebermore arising, and neber going down, which by thy most wholsome appearing and sight, doest bring forth, preserve, nourish, and refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on every side driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke, as in the day time, being pure and cleane from the workes of darknesse, and abounding in all good works which God hath prepared for us to walke in, which with the father and with the holy Ghost, livest and reignest for ever and ever. Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught us how great the infirmity and weaknesse of man is, and how certain a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be avoided, but that he must run headlong, and fall into a thousand undoings and mischiefes: O our father, have thou pitie and compassion upon the weaknesse of us thy childzen, be thou present and ready to help us alwaies shewing thy mercy upon us, and prospering whatsoever we godly go about: so that thou giving us light, we may see what things are truly good indeed: thou encouraging us, we may have an earnest desire to the same: and thou being our guide, we may come where to obtain them: for we having nothing but mistrust in our selves, do yeeld and commit our selves full and whole unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God, heavenly father, whether we sleepe or wake, live or die, we are alwayes thine.
where;

Godly prayers.

wherefore I beseech thee heartily, that thou wilt
prouidently take care and charge of me, and not to suf-
fer me to perish in the works of darknesse, but to kindle
the light of thy countenance in my heart, that thy godly
knowledge may dayly increase in me through a right
and pure faith, and that I may alway be found to
walk and liue after thy will and pleasure, through Je-
sus Christ our Lord and Saviour. Amen.

¶ A prayer containing the duty of every
true Christian.

O Most mighty God, mercifull and loving Father, I
wretched sinner come unto thee in the Name of thy
dearly beloved Sonne Jesus Christ my onely Savi-
our and Redeemer: and I most humbly beseech thee for
his sake to be mercifull unto me, and to cast all my sins
out of thy sight and remembrance, through the merits of
his bloody death and passion. Powre upon me, O Lord,
thy holy Spirit of wisdom and grace, governe and
lead me by thy holy word, that it may be a lantern un-
to my feet, and a light unto my steps. Shew thy mercy
upon mee, and so lighten the naturall blindnesse and
darknesse of my heart through thy grace, that I may
dayly be renewed by the same Spirit and grace: By
the which, O Lord, purge the grossnesse of my hearing
and understanding, that I may profitably read, hear,
and understand thy word and heavenly will, beleebe,
and practise the same in my life and conuersation, and
euermore hold fast that blessed hope of euerlasting life,
Doctine and kill all vice in me, that my life may expresse
my faith in thee: mercifullly hear the humble suit of thy
seruant, and grant me thy peace all my dayes: graci-
ously pardon mine infirmities, and defend me in all dan-
gers of body, goods and name: but most chiefly my soul
against all assaults, temptations, accusations, subtil
baits,

Godly prayers.

baits and sleights of that old enemy of mankind, Satan that roaring lion, ever seeking whom hee may devour.

And here, O Lord, I prostrate, with most humble minde crave of thy divine Majestie to be mercifull unto the universall Church of thy Sonne Christ: And specially according to my bounden duety beseech thee for his sake, to blesse, save and defend the principall member thereof, thy servant our most dear and Sovereign Lord King Charles, increase in his Royall heart true faith, godly zeal, and love of the same: and grant him victory over all his enemies, a long, prosperous, and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honourable Counsellors, and every other member of this thy Church of England, that they and wee in our severall callings may truly and godly serve thee. Plant in our hearts true feare, and honour of thy Name, obedience to our Prince, and love to our neighbours: increase in us true faith, and religion: replenish our minds with all goodnesse, and of thy great mercy keep us in the same till the end of our lives: Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continuall joy in the holy Ghost.

And lastly, I commend unto thy Fatherly protection all that thou hast given mee, as wife, children, and servants: Aid mee, O Lord, that I may govern, nourish, and bring them up in thy feare and service: And forasmuch as in this world, I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the devill, which is the Prince of darknesse, and with wicked men, executors of his most damnable will: grant mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible confidence against all corruption, which I am compassed

Godly prayers.

compassed with on every side, untill such time as I ha-
ving ended the combat, which during this life I must
sustain, in the end I may attain to thy heavenly rest:
which is prepared for me and all thine elect, through
Christ our Lord and onely Saviour, Amen.

¶ Certain godly prayers for sundry dayes.

Munday.



Almighty God, the Father of mercie, and God
of all comfort, which onely forgibest sinne:
forgive unto us our sinnes, good Lord, forgive
unto us our sinnes: that by the multitude of
thy mercies they may be covered and not im-
puted unto us, and by the operation of the holy Ghost
we may have power and strength hereafter to resist sin,
by our Saviour and Lord Jesus Christ, Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and
forgettest the sinnes and wickednesse of a sinner, in
what hour soever he doth mourn and lament his old
manner of living: grant unto us, O Lord, true contrition
of heart, that we may vehemently despise our sinfull life
past, and wholly be converted unto thee, by our Saviour
and Lord Jesus Christ, Amen.

Wednesday.

O Mercifull Father, by whole power and strength
we may overcome our enemies both bodily and
ghostly: grant unto us, O Lord, that according to our
promise made in our baptism, we may overcome the
chief enemies of our soul, that is, the desires of the
world, the pleasures of the flesh, and the suggestions of
the wicked spirit, and so after lead our lives in holinesse
and righteousness, that we may serve thee in spirit and
truth, and that by our Saviour and Lord Jesus Christ,
Amen,

E c 3

Thursday.

Godly prayer.

Thursday.

O Almighty and euerlasting God, which not onely giuest every good and perfect gift, but also increasest those gifts that thou hast given: we most humbly beseech thee, mercifull God, to increase in us the gift of faith, that we may truly beleeebe in thee, and in thy promise made unto us: and that neither by our negligence, nor infirmities of the flesh, nor by grieuousnesse of temptation, neither by the subtil crafts and assaults of the debill, we be deuien from faith in the blood of our Saviour and Lord Iesus Christ, Amen.

Friday.

Grant unto us, O mercifull God, we most heartily beseech thee, knowledge and true understanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation, and that also we may expresse in our living, those things that we do know, that we be not only knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant unto us, Lord, sure hope of the life euerlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Iesus Christ, Amen.

O Mercifull God, our only aid, succour, and strength at all times: grant unto us, O Lord, that in the time of prosperitie, we be not proud, and so forget thee, but that with our whole heart and strength we may cleave unto thee, and in the time of aduersitie that we fall not into infidelity and desperation, but that alwayes
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Godly prayers.

with a constant faith we may call for help unto thee.
Grant this, O Lord, for our Advocates sake and Savi-
our Iesus Christ, Amen.

Sunday.

O Almighty and merciful Lord, which givest unto thy
elect people the holy Ghost, as a sure pledge of thy
heavenly kingdom: Grant unto us, O Lord, thy holy
spirit, that he may bear witness with our spirit, that we
be thy children and heires of thy kingdom, and that by
the operation of this spirit, we may kill all carnall lusts,
unlawfull pleasures, concupiscences, evill affections con-
trary unto thy will, by our Saviour and Lord Iesus
Christ, Amen.

¶ A prayer for trust in God.

The beginning of the fall of man was trust in himself.
The beginning of the restoring of man, was distrust
in himself, and trust in God. O most gracious and most
wise guide, our Saviour Christ, which dost lead them
the right way of immortall blessednesse, which truly and
unfainedly trusting in thee, commit themselves to thee:
grant us that like as we be blinde and feeble in deed, so
we may take and repute our selves, that we presume not
of our selves to see to our selves, but so farre to see, that
alway we may have thee before our eyes, to follow thee
being our guide, to be ready at thy call most obediently,
and to commit our selves wholly unto thee, that thou
which onely knowest the way, mayest lead us the same
way unto our heavenly desires: to thee with the Father
and the holy Ghost, be glory for ever, Amen.

¶ A prayer against worldly carefulnesse.

O Most dear and tender Father, our Defender and
nourisher, endue us with thy grace, that we may
cast off the great blindnesse of our mindes, and careful-
nesse of worldly things, and may put our whole studie
and care in keeping of thy holy law, and that we may
labour

Godly prayers.

labour and trauell for our necessities in this life like the birds of the air, and the lilies of the field, without care, for thou hast promised to be carefull for us, and hast commanded that upon thee we should cast all our care: which liuest and reignest world without end.

¶ A prayer against temptation.

O Lord Jesus Christ, the only stay and defence of our mortall state, our only hope, our only saluation, our glory and our triumph, who in the flesh (which thou hadst for our only cause taken upon thee) didst suffer thy self to be tempted of Satan, and who only and alone of all men didst utterly overcome and banquish sinne, death, the world, the devill, and all the kingdom of hell: and whatsoever thou hast so overcome, for our behoof it is that thou hast overcome it, neither hath it been thy will, to have any of thy servants to keep battell, or fight with any the aforesaid evils, but of purpose to reward us with a crown of the more glory for it, and to the intent, that thou mightest likewise overthrow satan in thy members, as thou hadst before done in thine own person, give thou, (we beseech thee) unto us thy souldiers (O lion most victorious of the tribe of Juda) strength against the roaring lion, which continually wandzeth to and fro, seeking whom he may devour. Thou being that same serpent, the true giber of health and life, that was nailed on high upon a tree, give unto us thy silly ones wiliness against the deceitfull awaiting of the most subtil serpent. Thou being a Lamb as white as snow, the banquisher of satans tyranny, give unto us thy little sheep, the strength and vertue of thy spirit, that being in our own selves weak and feeble, and in thee strong and balliant, we may withstand and overcome all assaults of the devill, so that our ghosly enemy may not glory on us, but being conquered through thee, we may give thanks

Godly prayers.

thanks unto thy mercy, which never leavest them destitute that put their trust in thee; who livest and reignest God for ever without end. Amen.

¶ A prayer for the obtaining of wisdom. *wisd. 9.*

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, that hee should order the world according to equity and righteousness, and execute judgement with a true heart: give mee wisdom, which is ever about thy seat, and put mee not out from among thy children: for I thy servant and sonne of thine handmaid, am a feeble person, of a short time, and too young to the understanding of thy judgement and Law: yea, though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth: O send thy wisdom out of thy holy heavens, and from the throne of thy Majesty, that she may be with me, and labour with mee, that I may know what is acceptable in thy sight: for she knoweth and understandeth all things, and she shall conduct me right soberly in thy works, and preserve mee in her power, so shall my works be acceptable. Amen.

¶ A prayer for patience in trouble.

How hast thou (O Lord) humbled and plucked mee down? I dare now unfeignedly make my prayers unto thee, for thou art angry with mee, but not without my deserving. Certainly I have sinned, O Lord, I confesse it, I will not denie it: but, O my God, pardon my trespasses, release my debts, render now thy grace again unto mee, stop my wounds, for I am all to plagued and beaten, yet Lord, this notwithstanding I abide patiently, and give my attendance on thee, continually waiting for relief at thy hand, and that not
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Godly prayers.

without skill, for I have receiued a token of thy fauour and grace towards me, I meane thy word of promise concerning Christ, who for me was offered on the Crosse for a ransome, a sacrifice and price for my sins: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious eare to my request, for all mans dayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art my onely aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the everlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly unto thy most blessed will. And being sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt cober and defend me with the buckler of thy mercy against all the assaults of the debill. I see and acknowledge that there is in my selfe no help of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse, I have no merits nor good workes, which I may alledge before thee. Of sinnes and evill workes (alas) I see a great heape, but through thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritor of everlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou diddest preach and teach, thou diddest pray and fast for my sake, thou diddest all good workes

Godly prayers.

works and deeds for my sake, thou sufferedst most grievous paines and torments for my sake, and finally, thou gavest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit me, which thou freely hast given me, that hast given thy selfe for me. Let thy blood cleanse and wash away the spots and foulness of my finnes. Let thy righteousnesse hide and cover mine unrighteousnesse. Let the merits of thy passion and blood be the satisfaction for my finnes. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but be ever firme and constant, that the hope of thy mercy and life everlasting never decay in me, that charitie way not cold in me. Finally, that the weaknesse of my flesh be not overcome with the feare of death. Grant me mercifull Saviour, that when death shall shut up the eyes of my body, yet that the eyes of my soule may still behold and looke upon thee: that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, In manus tuas, Domine, commendo spiritum meum (that is to say) O Lord, into thy hands I give and commit my soule: Domine Iesu, accipe spiritum meum, Lord Iesu, receive my soule unto thee.

A M E N.

FINIS.